

الْبَابُ الْخَامِسُ

خِدْمَةُ الْبَشَرِيَّةِ عَبْرَ إِعْلَاءِ الْقِيَمِ الْإِنْسَانِيَّةِ

CHAPTER 5

SERVING HUMANITY THROUGH
ELEVATING HUMAN VALUES

الْإِحْسَانُ إِلَى النَّاسِ وَفَضْلُهُ

SECTION I

EXCELLING IN VIRTUOUS DEEDS IN SERVING HUMANITY

QUR'ĀN

١. ﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

1. *And spend in the cause of Allah; and do not cast yourselves into destruction with your own hands; and adopt righteousness. Verily, Allah loves the righteous.*¹

٢. ﴿وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ

2. *And there are others of them who submit: 'O our Lord, grant us excellence in this world, and excellence in the Hereafter (as well), and save us from the torment of Hell.' It is they for whom there is a share of their (virtuous) earning, and Allah is Swift at reckoning.*²

¹ Qur'ān, 2:195.

² Ibid., 2:201-202.

٣. ﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

3. *«They are the ones who spend in the cause of Allah whether they are affluent or indigent (in both the conditions), sublimate their anger and tolerate (the faults of the) people; and Allah loves those who are benevolent.»*¹

٤. ﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

4. *«There is no sin on those who believe and do righteous deeds with regard to what they have eaten (of the unlawful things before the prohibition came), whereas (in all other matters) they were Godwary and put firm faith (in other commandments of Allah), and practised pious deeds consistently. Later, (also after the revelation of the prohibitions,) they desisted from (all the unlawful things) and believed (true-heartedly in their unlawfulness), became men of piety and Godwariness, and (finally) rose to the station of men of spiritual excellence (i.e., Allah's beloved, favourite, intimate and righteous servants). And Allah loves those who live with spiritual excellence.»*²

٥. ﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

5. *«And do not cause disruption and mischief in the land after it has been set in order (i.e., after reformation of the living conditions in the country). And keep supplicating Him fearing (His torment) and aspiring (to His mercy).*

¹ Ibid., 3:134.

² Ibid., 5:93.

Assuredly, Allah's mercy is near to those who are (spiritually excellent,) committed to doing pious works. ﴿¹

٦. ﴿لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

7. *There is no sin on the aged (i.e., the weak) and the sick, nor on those who are not so (affluent) that they may spend, while they are most sincerely and truly devoted to Allah and His Messenger (ﷺ). No way can the righteous (i.e., the spiritually excellent) be blamed and Allah is Most Forgiving, Ever-Merciful.* ﴿²

٧. ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

7. *Indeed, Allah enjoins justice and benevolence (towards everyone), and giving away to the kindred, and forbids indecency, evil deeds, defiance and disobedience. He admonishes you so that you may remember with concern.* ﴿³

٨. ﴿هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ﴾

8. *The reward of good cannot be anything but good.* ﴿⁴

HADITH

١/٢٠٢. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لِي قَرَابَةً أَصْلَهُمُ

¹ Ibid., 7:56.

² Ibid., 9:91.

³ Ibid., 16:90.

⁴ Ibid., 55:60.

وَيَقْطَعُونِي، وَأَحْسِنُ إِلَيْهِمْ وَيُسَيِّئُونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ. فَقَالَ: لَيْسَ كُنْتُ كَمَا قُلْتَ، فَكَأَنَّمَا تُسْفَهُمُ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ حِبَّانَ وَالطَّبْرَانِيُّ.

202/1. According to Abū Hurayra رضي الله عنه, a person said:

“O Messenger of Allah! (Some of) my relatives are such that I make up with them and they break up with me; I do them good and they do me evil; I extend to them tolerance and they transact with me ignorance. (What should I do now?)” He said: “If you do what you have said, then you are serving them burning ash to eat. An angel from Allah ﷻ will always escort you to help against them as long as you continue with this conduct.”¹

Reported by Muslim, Aḥmad, Ibn ḥibbān and al-Ṭabarānī.

٢٠٣/٢. وَفِي رِوَايَةِ شَدَّادِ بْنِ أَوْسٍ رضي الله عنه، قَالَ: ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلِيُجِدَّ أَحَدُكُمْ شَفْرَتَهُ فَلَيرْخَ ذَبِيحَتَهُ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَه.

203/2. According to Shaddād b. Aws رضي الله عنه, he remembers Allah's Messenger ﷺ having said two things:

“Allah has prescribed spiritual excellence in the treatment of everything, so if you kill (any combatant during the war), you must perform the killing with moral excellence (causing least torture), and if

¹ Set forth by •Muslim in *al-Ṣaḥīḥ: Kitāb al-Birr wa al-Ṣila wal-Ādāb* [The Book of Virtue, Good Manners and Joining of the Ties of Relationship], chapter: “Joining the Tie of Relationship and Prohibition to Break it”, 4:1982 §2558. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:300 §7979. •Ibn ḥibbān in *al-Ṣaḥīḥ*, 2:195 §450. •al-Ṭabarānī in *al-Muʿjam al-awsaṭ*, 3:157-158 §2786.

you sacrifice an animal, you must perform the slaughter most caringly, and let one of you sharpen the blade, in order to set the sacrificial animal at rest (causing it least discomfort)!¹

Reported by Muslim, Aḥmad, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī and Ibn Mājah.

٣/٢٠٤. وَفِي رِوَايَةِ أَنَسٍ بْنِ مَالِكٍ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: انْطَلِقُوا بِاسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ. وَلَا تَقْتُلُوا شَيْخًا فَانِيًا، وَلَا طِفْلًا، وَلَا صَغِيرًا، وَلَا امْرَأَةً. وَلَا تَغْلُوا وَضُمُّوا غَنَائِمَكُمْ. وَأَصْلِحُوا، وَأَحْسِنُوا؛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ. رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

204/3. In a narration, Anas b. Mālik رضي الله عنه related that Allah's Messenger ﷺ said:

“Leave (for jihad) in the Name of Allah ﷻ, with (mindfulness of) Allah ﷻ and following the practice of Allah's Messenger ﷺ. Do not kill any feeble old man, or any infant or young child or woman, and do not take anything without right from spoils of war and put your spoils together. (Moreover) do reforms and benevolence because Allah ﷻ loves the benevolent.”²

¹ Set forth by •Muslim in *al-Ṣaḥīḥ: Kitāb al-Ṣayd wa al-Dhabā'ih* [The Book of Hunting and Sacrificing Animals], chapter: “The injunction to perform the slaughter and cutting well, and to sharpen the cutting blade”, 3:1548 §1955. •Aḥmad b. Ḥanbal in *al-Musnad*, 4:123, 125 §17154, 17179. •Abū Dāwūd in *al-Sunan: Kitāb al-Ḍaḥāyā* [The Book of Sacrificial Animals], chapter: “The prohibition of keeping the animals waiting, and the injunction to treat the sacrificial animal gently”, 3:100 §2815. •al-Tirmidhī in *al-Sunan: Kitāb al-Diyāt* [The Book of Blood-money Payments], chapter: “What has come to us about the prohibition of mutilation [*mathla*]”, 4:23 §1409. •al-Nasā'ī in *al-Sunan: Kitāb al-Ḍaḥāyā* [The Book of Sacrificial Animals], chapter: “The injunction to sharpen the cutting blade”, 7:227 §4405, & chapter: “Good performance of the slaughter”, 7:229 §4412. •Ibn Mājah in *al-Sunan: Kitāb al-Dhabā'ih* [The Book of Sacrificial Animals], chapter: “When you slaughter, you must perform the slaughter well”, 2:1058 §3170.

² Set forth by •Abū Dāwūd in *al-Sunan: Kitāb al-Jihād* [The Book of Jihad], 3:37 §2614. •al-Bayhaqī in *al-Sunan kubrā*, 9:90 §17932. •Ibn 'Abd al-Barr

Reported by Abū Dāwūd and al-Bayhaqī.

٤/٢٠٥. وَفِي رِوَايَةِ حُدَيْفَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَكُونُوا إِمْعَةً. تَقُولُونَ: إِنَّ أَحْسَنَ النَّاسِ أَحْسَنًا، وَإِنْ ظَلَمُوا ظَلَمْنَا، وَلَكِنْ وَطَّنُوا أَنْفُسَكُمْ: إِنَّ أَحْسَنَ النَّاسِ أَنْ تُحْسِنُوا وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا.

رَوَاهُ التِّرْمِذِيُّ وَالْبَزَّازُ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

205/4. In a narration, udhayfa رضي الله عنه related that Allah's Messenger ﷺ said:

“Do not follow what everyone opines, i.e. do not say: ‘If people do good, we shall also do good, and, if they wrong, we shall also wrong.’ Rather uphold that if people do good, you will also do good and if they wrong, you will not do injustice.”¹

Reported by al-Tirmidhī and al-Bazzār. Al-Tirmidhī said: “This is a fine tradition.”

٥/٢٠٦. عَنْ أَبِي شُرَيْحٍ الْخَزَاعِيِّ، أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلْيُحْسِنْ إِلَى جَارِهِ.

رَوَاهُ مُسْلِمٌ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ.

206/5. Abū Shurayḥ al-Khuzā'ī رضي الله عنه related that the Prophet ﷺ said:

“He who believes in Allah and the Last Day should treat his neighbour nicely and excellently.”²

in *al-Tamhīd*, 24:233. •Tammām al-Rāzī in *al-Fawā'id*, 1:90 §200. •al-Zayla'ī in *Naṣb al-rāya*, 3:386.

¹ Set forth by •al-Tirmidhī in *al-Sunan: Kitāb al-Birr wa al-Ṣila* [The Book of Righteousness and Maintaining Good Relations with Relatives], chapter: “What has been related about beneficence and pardoning”, 4:364 §2007. •al-Bazzār in *al-Musnad*, 7:229 §2802. Cited by •al-Mundhirī in *al-Targhib wa al-tarhib*, 3:231 §3812.

² Set forth by •Muslim in *al-Ṣaḥīḥ: Kitāb al-Imān* [The Book of Faith], chapter: “Concerning exhortation to accord honour and respect to the

Reported by Muslim, Ibn Mājah and al-Dārimī.

٦/٢٠٧. عَنْ عَبْدِ اللَّهِ ﷺ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، مَتَى أَكُونُ مُحْسِنًا؟ قَالَ: إِذَا قَالَ جِيرَانُكَ: أَنْتَ مُحْسِنٌ فَأَنْتَ مُحْسِنٌ، وَإِذَا قَالُوا: إِنَّكَ مُسِيءٌ فَأَنْتَ مُسِيءٌ.
رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَابْنُ جَبَّانٍ وَاللَّفْظُ لَهُ.

207/6. According to ‘Abd Allāh ﷺ:

“A man said: ‘O Messenger of Allah, when shall I become spiritually excellent (i.e., supremely pious)?’ He said: ‘If your neighbours say: “You are pious (i.e., spiritually excellent),” you are pious (i.e., spiritually excellent), and if they say: “You are an evildoer,” you are an evildoer!’”¹

Reported by Aḥmad, Ibn Mājah, al-Bazzār and Ibn Ḥibbān (the wording is his).

٧/٢٠٨. وَفِي رِوَايَةِ جَابِرٍ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَاسِنُكُمْ أَخْلَاقًا.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ جَبَّانٍ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

208/7. According to Jābir ﷺ:

“Allah’s Messenger ﷺ said: ‘Among the dearest of you to me, and

neighbour and the guest and obligation to keep silent except in goodness, and all these qualities come into faith”, 1:69 §48. •Ibn Mājah in *al-Sunan: Kitāb al-Adab* [The Book of Etiquette], chapter: “The neighbour’s rights”, 2:1211 §3672. •al-Dārimī in *al-Sunan*, 2:134 §2035. •al-Ṭabarānī in *al-Muʿjam al-kabīr*, 22:192 §501.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 1:402 §3808. •Ibn Mājah in *al-Sunan: Kitāb al-Zuhd* [Abstinence], chapter: “Good commendation”, 2:1411 §4222–4223. •al-Bazzār in *al-Musnad*, 5:98 §1675. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:284 §525. •al-Ḥākim transmitted it through Abū Hurayra ﷺ in *al-Mustadrak*, 1:534 §1399.

those of you seated closest to me on the Day of Resurrection, are the finest of you in moral character.”¹

Reported by Aḥmad, al-Tirmidhī (the wording is his) and Ibn Ḥibbān. Al-Tirmidhī said: “This is a fine tradition.”

وَفِي رِوَايَةٍ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الرَّجُلَ لَيُذْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالْحَاكِمُ وَابْنُ جَبَّانَ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ.

In another narration, according to ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا:

“The Prophet ﷺ said: ‘The believer will surely attain, by the excellence of his moral character, to the degree of the steadfast keeper of the fast and regular observer of the night vigil.’”²

Reported by Aḥmad, Abū Dāwūd, al-Ḥākim and Ibn Ḥibbān. According to al-Ḥākim: “This is an authentic tradition.”

٨/٢٠٩. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ يُنَادِي مُنَادٍ فِي صَعِيدٍ وَاحِدٍ مِنْ بَطْنَانِ الْعَرْشِ: أَيُّنَ أَهْلِ الْمَعْرِفَةِ بِاللَّهِ؟ أَيُّنَ الْمُحْسِنُونَ؟ قَالَ: فَيَقُومُ عُنُقُ مِنَ النَّاسِ حَتَّى يَقِفُوا بَيْنَ يَدَيِ اللَّهِ. فَيَقُولُ، وَهُوَ

¹ Set forth by •Aḥmad b. Ḥanbal on the authority of ‘Abd Allāh b. ‘Amr رَضِيَ اللَّهُ عَنْهُ in *al-Musnad*, 2:185, 217 §6735, 7035. •al-Tirmidhī in *al-Sunan: Kitāb al-birr wa al-ṣila* [The Book of Virtue, Good Manners and Joining of the Ties of Relationship], chapter: “What has been related about the most excellent character,” 4:370 §2018. •Ibn Ḥibbān on the authority of ‘Abd Allāh b. ‘Amr رَضِيَ اللَّهُ عَنْهُ in *al-Ṣaḥīḥ*, 2:235 §485, 7035. •al-Bayhaqī on the authority of Abū Tha’laba al-Khushanī رَضِيَ اللَّهُ عَنْهُ in *Shu‘ab al-īmān*, 6:234 §7989.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:187 §25578. •Abū Dāwūd in *al-Sunan: Kitāb al-Adab* [The Book of Good Manners], 4:252 §4798. •al-Ḥākim in *al-Mustadrak*, 1:128 §199. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:228 §480. •al-Bayhaqī in *Shu‘ab al-īmān*, 6:236 §7997.

أَعْلَمَ بِذَلِكَ: مَا أَنْتُمْ؟ فَيَقُولُونَ: نَحْنُ أَهْلُ الْمَعْرِفَةِ الَّذِينَ عَرَفْتَنَا إِيَّاكَ وَجَعَلْتَنَا أَهْلًا
لِذَلِكَ. فَيَقُولُ: صَدَقْتُمْ. ثُمَّ يَقُولُ لِلْآخَرِينَ: مَا أَنْتُمْ؟ قَالُوا: نَحْنُ الْمُحْسِنُونَ. قَالَ:
صَدَقْتُمْ. قُلْتُ لِنَبِيِّ: ﴿مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ﴾ [التوبة، ٩/ ٩١]، مَا عَلَيْكُمْ
مِنْ سَبِيلٍ، ادْخُلُوا الْجَنَّةَ بِرَحْمَتِي. ثُمَّ تَبَسَّمَ رَسُولُ اللَّهِ ﷺ فَقَالَ: لَقَدْ نَجَّاهُمْ اللَّهُ مِنْ
أَهْوَالِ بَوَائِقِ الْقِيَامَةِ.

رَوَاهُ أَبُو نُعَيْمٍ فِي كِتَابِ الْأَرْبَعِينَ.

209/8. According to Anas b. Mālik رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘When Allah assembles the first and the last, a herald will call out from a plain under the pedestals of the Heavenly Throne: “Where are the people endowed with the intimate knowledge of Allah? Where are the people of spiritual excellence?” A company of the people will then come to the fore and stand in front of Allah. So He will say, though He is All-Knowing of that: “Who are you?” They will reply: “We are the people endowed with the intimate knowledge, for You have made us acquainted with You, and You have made us worthy of that!” He will say: “You have told the truth!” Then He will say to the other group: “Who are you?” They will say: “We are the spiritually excellent!” He will say: “You have told the truth! I said to My Prophet: ‘There is no cause of reproach against the spiritually excellent [*mā ‘alā al-muḥsinīna min sabīl*].’ (Q.9:91). So there is no cause (of reproach) against you too. Enter the Garden of Paradise with My Mercy!” Then Allah’s Messenger ﷺ smiled and said: ‘Indeed, Allah will deliver them from the miseries and the calamities of the Resurrection!’”¹

Reported by Abū Nu‘aym in *Kitāb al-Arba‘īn*.

¹ Set forth by •Abū Nu‘aym in *Kitāb al-Arba‘īn*, p. 100 §51. Cited by •al-Manāwī in *Fayḍ al-qadīr*, 1:420 §4.

التَّعَامُلُ مَعَ الْوَالِدَيْنِ بِالْبِرِّ وَالْمُلَاطَفَةِ

SECTION 2

EXCELLENT CONDUCT, PIETY AND KINDNESS WITH PARENTS

QUR'ĀN

١. ﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذَى الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ﴾

1. *And (remember) when We took a firm promise from the Children of Ya'qūb (Jacob): 'Do not worship (anyone) besides Allah, and be kind to the parents and (do good to) the kindred and orphans and the needy. And (also) talk of piety to the common people (in a polite and pleasant manner). And establish Prayer and pay Zakāt (the Alms-due).' Then, all the rest of you, except a few, turned back (from the promise) and you are but averse (to the truth).¹*

٢. ﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٣١﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ

¹ Qur'ān, 2:83.

أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿

2. *And your Lord has commanded you not to worship anyone other than Allah, and treat parents with benevolence. If either or both of them attain old age in your presence, then do not say even 'Ugh!' to them, nor reproach them. And always speak to both of them submissively, observing polite manners. And always lower your wings of submissiveness and humility out of soft-heartedness for both of them, and keep supplicating (Allah): 'O my Lord, have mercy on both of them as they brought me up in (my) childhood (with mercy and clemency).'*¹

HADITH

٩/٢١٠. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الصَّلَاةُ عَلَى وَفَّيْهَا، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: بِرُّ الْوَالِدَيْنِ. مُتَّفَقٌ عَلَيْهِ.

210/9. According to Ibn Mas'ūd رضي الله عنه:

"I asked the Messenger of Allah ﷺ: 'Which practice is dearest to Allah Most High?' He said: 'Performing the ritual prayer at its set time.' I said: 'Then which?' He said: 'Treating the parents kindly and respectfully.'²

Agreed upon by al-Bukhārī and Muslim.

١٠/٢١١. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ فَاسْتَأْذَنَهُ فِي الْجِهَادِ، فَقَالَ: أَحْيِي وَالِدَاكَ؟ قَالَ: نَعَمْ، قَالَ: فَفِيهِمَا فَجَاهِدْ.

¹ Ibid., 17:23–24.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:227 §5625, & 1:197 §504. •Muslim in *al-Ṣaḥīḥ*, 1:89 §85.

رَوَاهُ ابْنُ مَاجَه.

211/10. Also in a report:

“A man came to the Prophet and sought his permission to engage in the sacred struggle, so the Prophet ﷺ said: ‘Are your parents alive?’ When the man said: ‘Yes,’ he told him: ‘In that case, you must struggle for their service!’”¹

Reported by Ibn Mājah.

١١/٢١٢. وَفِي رِوَايَةٍ عَنْهُ عَلَيْهِ السَّلَامُ قَالَ: أَقْبَلَ رَجُلٌ إِلَى نَبِيِّ ﷺ فَقَالَ: أَبَايُكَ عَلَى السَّجَرَةِ وَالْجِهَادِ أَبْتَغِي الْأَجْرَ مِنَ اللَّهِ. قَالَ: فَهَلْ مِنْ وَالِدِكَ أَحَدٌ حَيٌّ؟ قَالَ: نَعَمْ، بَلْ كِلَاهُمَا حَيٌّ. قَالَ: فَتَبْتَغِي الْأَجْرَ مِنَ اللَّهِ؟ قَالَ: نَعَمْ. قَالَ: فَارْجِعِي إِلَى وَالِدِكَ فَأَحْسِنِ صُحْبَتَهُمَا.
مُتَّفَقٌ عَلَيْهِ.

212/11. According to ‘Abd Allāh b. ‘Amr ﷺ:

“A man approached Allah’s Prophet ﷺ and said: ‘I pledge allegiance to you with respect to the migration [*hijra*] and the sacred struggle [*jihad*], seeking the reward from Allah!’ He said: ‘Is one of your parents alive?’ The man said: ‘Yes, both of them are alive.’ He said: ‘Do you (really) seek the reward from Allah?’ When the man said: ‘Yes,’ he told him: ‘In that case, you must return to your parents and provide them with excellent companionship and conduct!’”²

Agreed upon by al-Bukhārī and Muslim.

١٢/٢١٣. وَفِي رِوَايَةٍ عَنْهُ عَلَيْهِ السَّلَامُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: جِئْتُ

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2227 §5627. •Muslim in *al-Ṣaḥīḥ*, 4:1975 §2549. •Abū Dāwūd in *al-Sunan*, 3:17 §2528–2529. •al-Nasā’ī in *al-Sunan*, 7:143 §4163.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2227 §5627. •Muslim in *al-Ṣaḥīḥ*, 4:1975 §2549.

أُبَايِعُكَ عَلَى الْهِجْرَةِ، وَتَرَكْتُ أَبَوَيَّ يَبْكِيَانِ، قَالَ: ارْجِعْ إِلَيْهِمَا فَأُضْحِكُهُمَا كَمَا
أَبْكَيْتَهُمَا.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ وَالنَّسَائِيُّ.

213/12. According to ‘Abd Allāh b. ‘Amr رضي الله عنه:

“A man came to Allah’s Messenger ﷺ and submitted: ‘I pledge allegiance to you with respect to the migration [*hijra*], though I have left my parents crying.’ So the Prophet said: “You must return to your parents and make them laugh as you left them crying.”¹

Reported by Aḥmad, Abū Dāwūd (the wording is his) and al-Nasā’ī.

١٣/٢١٤. عَنْ جَاهِمَةَ رضي الله عنه قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ أَسْتَشِيرُهُ فِي الْجِهَادِ. فَقَالَ
النَّبِيُّ ﷺ: أَلَاكَ وَالِدَانِ؟ قُلْتُ: نَعَمْ. قَالَ: إِلْزَمُهُمَا فَإِنَّ الْجَنَّةَ تَحْتَ أَرْجُلِهِمَا.
رَوَاهُ النَّسَائِيُّ وَالطَّبْرَانِيُّ.

214/13. According to Jāhima رضي الله عنه:

“I came to the Prophet ﷺ to seek his advice about the sacred struggle, so the Prophet ﷺ said: ‘Do you have parents?’ When I said: ‘Yes (they are alive),’ he said: ‘Keep close to them, for the Garden of Paradise is beneath their feet!’”²

Reported by al-Ṭabarānī and al-Nasā’ī.

١٤/٢١٥. عَنْ أَنَسٍ رضي الله عنه قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ، فَقَالَ: إِنِّي أَسْتَشِيرُ
الْجِهَادَ وَلَا أَقْدِرُ عَلَيْهِ. قَالَ: هَلْ بَقِيَ مِنْ وَالِدَيْكَ أَحَدٌ؟ قَالَ: أُمِّي، قَالَ: فَأَبْلِ اللَّهَ

¹ Set forth by ‘Aḥmad b. anbal in *al-Musnad*, 2:160, 294 §6490, 6833. • Abū Dāwūd in *al-Sunan*, 3:17 §2528. • al-Nasā’ī in *al-Sunan*, 7:143 §4163.

² Set forth by Set forth by • al-Nasā’ī in *al-Sunan*, 6:111 §3104. • al-Ṭabarānī in *al-Mu’jam al-Kabīr*, 2:289 §2202. • al-Mundhirī in *al-Tarḥīb wa al-Tarḥīb*, 3:216 §3750. • al-Haythamī in *Majma’ al-Zawā’id*, 8:138.

فِي بَرِّهَا. فَإِذَا فَعَلْتَ ذَلِكَ فَأَنْتَ حَاجٌّ وَمُعْتَمِرٌ وَمُجَاهِدٌ. فَإِذَا رَضِيتَ عَنْكَ أُمُّكَ فَاتَّقِ اللَّهَ وَبَرَّهَا.

رَوَاهُ أَبُو يَعْلَى وَالتَّبَرَانِيُّ. وَقَالَ الْمُنْذِرِيُّ: رَوَاهُ أَبُو يَعْلَى وَالتَّبَرَانِيُّ فِي الصَّغِيرِ وَالْأَوْسَطِ، وَإِسْنَادُهُمَا جَيِّدٌ.

215/14. According to Anas b. Mālīk رضي الله عنه:

“A man came to the Messenger of Allah ﷺ and submitted: ‘I wish for jihad but cannot afford it.’ He said: ‘Is one of your parents alive?’ The man said: ‘Yes my mother is alive.’ He said: ‘Fulfil your promise with Allah by providing your mother with excellent conduct. Once you have done it, you will be appointed the rank of one who performs Pilgrimage, Visitation (to Mecca) and jihad. So when your mother is pleased with you, fear Allah and continue treating her even better.’”¹

Reported by Abū Ya‘lā and al-Ṭabarānī. According to al-Mundhirī: “This tradition is reported by Abū Ya‘lā and al-Ṭabarānī in *al-Mu‘jam al-Ṣaghīr* and *al-Mu‘jam al-Awsaṭ*.”

١٥/٢١٦. عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَوَكَّمْ عَلَى السَّرِيرِ بَرًّا بِوَالِدَيْكَ تُضَحِّكُهُمَا وَيُضَحِّكَانِكَ أَفْضَلُ مِنْ جِهَادِكَ بِالسَّيْفِ فِي سَبِيلِ اللَّهِ ﻓِي سَبِيلِ اللَّهِ. رَوَاهُ الْبَيْهَقِيُّ فِي الشُّعَبِ.

216/15. According to ‘Abd Allāh b. ‘Umar رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘(Before) going to your bed, you should be in a state that you make your parents laugh by treating them with compassion, and they make you laugh, for this is superior to striving for the cause of Allah with sword.’”²

¹ Set forth by •Abū Ya‘lā in *al-Musnad*, 5:149 §2760. •al-Ṭabarānī in *al-Mu‘jam al-Awsaṭ*, 3:199 §2915, & *al-Mu‘jam al-Ṣaghīr*, 1:144 §218. •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 5:226 §1855. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:216 §3747.

² Set forth by •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:179 §7836.

Reported by al-Bayhaqī in *Shu'ab al-Īmān*.

١٦/٢١٧. عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رضي الله عنه قَالَتْ: قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ. فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ. قُلْتُ: وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قَالَ: نَعَمْ صِلِي أُمَّكَ. مُتَّفَقٌ عَلَيْهِ.

217/16. Asmā' daughter of Abū Bakr رضي الله عنه narrated:

“My mother came to me during the reign of the Messenger of Allah ﷺ when she was a polytheist. I asked the Messenger of Allah ﷺ about the ruling and submitted: ‘She desires (a gift from me); shall I keep kinship with her?’ He said: ‘Yes, keep good relation with your (polytheist) mother.’”¹

Agreed upon by al-Bukhārī and Muslim.

١٧/٢١٨. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَكْبَرِ الْكِبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ. قِيلَ: يَا رَسُولَ اللَّهِ، وَكَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ. مُتَّفَقٌ عَلَيْهِ.

218/17. According to ‘Abd Allāh b. ‘Amr رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘Indeed, one of the major sins is for the man to curse his parents.’ He was asked: ‘O Messenger of Allah, how does the man curse his parents?’ He replied: ‘A man reviles another man’s father, so (in retaliation) he reviles his father, and he reviles his mother, so (in retaliation) he reviles his mother (so it is like reviling

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:924 §2477. •Muslim in *al-Ṣaḥīḥ*, 2:696 §1003.

one's own parents).”¹

Agreed upon by al-Bukhārī and Muslim.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2228 §5628. •Muslim in *al-Ṣaḥīḥ*, 1:92 §90.

التَّعَامُلُ مَعَ النِّسَاءِ بِالْبِرِّ وَالْمِلَاطِفَةِ

SECTION 3

EXCELLENT CONDUCT, PIETY AND KINDNESS WITH WOMEN

QUR'ĀN

١. ﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ﴾

I. *Men will have a share of what they earn, and women will have a share of what they earn.*^I

٢. ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتْلَىٰ النِّسَاءِ الَّتِي لَا تُولَدْنَ لَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْعَبُونَ أَن تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا﴾

2. *And, (O Prophet,) people ask about your edict on matters concerning (orphan) women. Say: 'Allah ordains you in their case, and the commandment (already) being communicated to you in the holy Book (also) pertains to those orphan women whom you deny (the rights) which have been prescribed for them. And (in order to take their assets into possession) you want to marry them. In addition to that, there is (also a decree) on affairs concerning*

^I Qur'ān, 4:32.

helpless minor children, that stick to justice in matters of orphans. And whatever good you do, Allah is indeed Well Aware of that. ﴿¹

٣. ﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٤﴾ فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

3. *And when he arrived at the watering (well) of Madyan, he found there a crowd of people watering (their flocks). And on a side, he saw two women, withdrawn, holding back (their goats. Mūsā [Moses]) asked: 'Why are you (standing) in this condition?' Both said: 'We cannot water (our goats) till the shepherds take back their flocks and our father is an aged man.' So he watered their (flocks) and then turned back to the shade and submitted: 'O Lord, I am in need of whatever good You send down to me.'* ﴿²

HADITH

١٨/٢١٩. عَنْ أَبِي بُرْدَةَ رضي الله عنه أَنَّهُ سَمِعَ أَبَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثَةٌ يُؤْتَوْنَ أَجْرُهُمْ مَرَّتَيْنِ (وَمِنْهُمْ): الرَّجُلُ تَكُونُ لَهُ الْأَمَةُ فَيَعْلَمُهَا فَيُحْسِنُ تَعْلِيمَهَا، وَيُؤَدِّبُهَا فَيُحْسِنُ آدِبَهَا، ثُمَّ يُعْتِقُهَا فَيَتَزَوَّجُهَا فَلَهُ أَجْرَانِ.
رَوَاهُ الْبُخَارِيُّ وَابْنُ أَبِي شَيْبَةَ وَأَبُو عَوَانَةَ.

219/18. Abū Burda رضي الله عنه reported on the authority of his father (Abū Mūsā al-Ash'arī):

"The Prophet ﷺ said: 'Three persons will get their reward twice. (One is) a person who has a slave girl and he educates her properly and

¹ Ibid., 4:127.

² Ibid., 28:23-24.

teaches her good manners properly (without violence) and then sets her free and marries her. Such a person will get a double reward.”¹

Reported by al-Bukhārī, Ibn Abī Shayba and Abū ‘Awāna.

١٩/٢٢٠. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنْ كَانَتْ الْأَمَةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ لَتَأْخُذُ بِيَدِ رَسُولِ اللَّهِ ﷺ فَتَنْطَلِقَ بِهِ حَيْثُ شَاءَتْ.
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

220/19. Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ said,

“From amongst the female slaves of Medina (the illumined), any one (helpless and needy) could take hold of the hand of Allah’s Messenger ﷺ and take him (for the resolution of any of her matters) wherever she wanted (and the Holy Prophet ﷺ used to assist her in her matters with compassion).”²

Reported by al-Bukhārī and Aḥmad b. anbal.

٢٠/٢٢١. وَفِي رِوَايَةٍ عَنْهُ أَنَّ امْرَأَةً كَانَتْ فِي عَقْلِهَا سَيْئٌ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ لِي إِلَيْكَ حَاجَةً. فَقَالَ: يَا أُمَّ فُلَانٍ، انْظُرِي أَيَّ السَّكَكِ شِئْتِ، حَتَّى أَفْضِيَ لَكَ حَاجَتَكَ، فَخَلَا مَعَهَا فِي بَعْضِ الطَّرِيقِ حَتَّى فَرَعَتْ مِنْ حَاجَتِهَا.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ.

221/20. Anas رَضِيَ اللَّهُ عَنْهُ reported that a woman, with some psychiatric disorder, submitted:

“O Messenger of Allah! I need you in some matter.” He said: “O mother of so-and-so, wherever you want to go, let us go and I will sort out your matter.” Hence, he (while talking about and listening to her

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 3:1096 §2849. •Ibn Abī Shayba in *al-Muṣannaf*, 3:118 §12635. •Abū ‘Awāna in *al-Musnad*, 1:103 §68.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2255 §5724. •Aḥmad b. anbal in *al-Musnad*, 3:98 §11960. •Abū Nu‘aym in *ilyat al-Awliyā’*, 7:202.

problems) walked with her to different pathways until her needs were met (and she left).¹

Reported by Muslim, Aḥmad and Abū Dāwūd.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1812 §2326. •Aḥmad b. anbal in *al-Musnad*, 3:119 §12218. •Abū Dāwūd in *al-Sunan*, 4:257 §4818.

التَّعَامُلُ مَعَ الزَّوْجَةِ بِالْبِرِّ وَالْمَلَأَ طَفَةً وَالْإِحْسَانِ

SECTION 4

EXCELLENT CONDUCT, LOVE AND KINDNESS WITH THE WIFE

QUR'ĀN

١. ﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

1. *And, according to usage, women too have rights over men similar to the rights of men over women. Men, however, have an advantage over them. And Allah is All-Mighty, Most Wise.*¹

٢. ﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنْمِ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا ءَاتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

2. *And the mothers shall suckle their infants for two full*

¹ Qur'ān, 2:228.

years. This (injunction) is for him who wants to complete the suckling period. And, according to usage, the food and clothing of the feeding mothers is the obligation of the father of the child. No soul should be stressed beyond its capacity, (and) neither the mother nor the father should be harmed for the child. The same injunction is applicable to the heirs. Then if both the mother and the father desire with mutual consultation and consent to wean (even before the fixed two years), there will be no sin on them. Nor shall it be a sin if you intend to engage (wet nurses) for suckling the children, whilst you pay them whatever you do according to usage. And fear Allah and know that Allah is Watchful of all that you do. ﴿¹

۳. ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۝۱۱﴾ وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ءَاتَاخُذُوهُنَّ بِهَتْلًا وَإِمَّا مُبَيِّنًا﴾

3. ﴿O believers! It is not lawful for you to become heirs to women by force. And do not retain them by force in order to take (back) from them a portion of what you gave them, unless they commit open indecency. And treat them honourably. Then if you dislike them, it may be that you dislike a thing and Allah places in it abundant good. And if you seek to take a wife in place of another and you have (by now) given to her heaps of wealth, yet do not take back any part of it. Do you want to take that wealth (back) by means of unjust accusation and manifest sin? ﴿²

¹ Ibid., 2:233.

² Ibid., 4:19-20.

٤. ﴿وَإِنْ أَمْرَاهُ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۖ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُواهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾

4. *«If a woman fears maltreatment or indifference on the part of her husband, there is no harm if both (husband and wife) reconcile on some appropriate accord, and reconciliation (in truth) is best. The human nature has (no doubt) been made (more or less) self-seeking, but if you practise benevolence and guard yourselves against evil, Allah is indeed Well Aware of the works that you do. And you simply do not have the ability to do (ideal) justice amongst your (more than one) wives, however ardently you may desire to do it. Do not, therefore, incline with absolute fondness (towards one, thus) leaving the other like something suspended (in the midst). But if you mend your ways and refrain (from injustice and maltreatment), Allah is Most Forgiving, Ever-Merciful.»^I*

٥. ﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ ۚ وَذَلِكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ۖ فَإِذَا بَلَغَ الْأَجَلُ مِنْكُمْ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَلِكَ يُوَعِّظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

^I Ibid., 4:128-129.

5. ﴿O Prophet! (Say to the Muslims:) ‘When you seek to divorce your women, divorce them during their period of purity and count their prescribed period. And keep fearing Allah, Who is your Lord. And do not drive them out of their homes, nor should they leave unless they commit open indecency. And these are Allah’s (fixed) limits. And whoever transgresses Allah’s limits has surely wronged his own soul. (O man,) you do not know that Allah may perhaps develop a new situation (to turn you back to her after divorce). Then when they reach closer to (the end of) their appointed term, retain them with kindness or separate from them with kindness. And take two just persons from amongst you as witnesses and establish testimony for the sake of Allah. This is advice for him alone who believes in Allah and the Last Day. And whoever fears Allah, He makes a way out for him (from pain and grief of this world and the Hereafter).﴾¹

٦. ﴿أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تَضَارُّوهُنَّ لِيُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَمِّرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاسَرْتُمْ فَسْتَزْضِعْ لَهُنَّ أُخْرَى ۖ لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

6. ﴿Keep the (divorced) women where you live according to your means. And do not harm them so as to make (the place of living) intolerable for them. And if they are pregnant, keep spending on them till they give birth to the child. Then if they suckle (the child) for your sake, pay them their recompense. And consult each other (as usual) for good. But if you experience difficulty mutually,

¹ Ibid., 65:1-2.

(then some) other woman may suckle the child. The affluent one should spend (according to) his means. And whoever is provided sustenance scarcely, let him spend (on her maintenance) out of the provision which Allah has given him. Allah does not burden anyone beyond what He has given him. Allah will soon bring about ease after hardship.﴾¹

HADITH

٢١/٢٢٢. عَنْ عَمْرِو بْنِ الْأَخْوَصِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ ﷺ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ وَوَعَّظَ. فَقَالَ: أَلَا، وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، ... أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا. فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ: فَلَا يُوطِئَنَّ فُرْشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْذَنَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ، أَلَا وَحَقُّهُنَّ عَلَيْكُمْ: أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَه. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

222/21. ‘Amr b. al-Aḥwaṣ رَضِيَ اللَّهُ عَنْهُ reported that he was with the Prophet ﷺ on the occasion of the Farewell Pilgrimage. The Messenger of Allah ﷺ, after expressing his gratitude and praise to Allah, exhorted and advised us and said:

“Listen! Treat women well ... Beware! There are rights for your women upon you, and your rights upon your women, for they are not allowed to ruin your beds nor permit anyone whom you dislike in your homes. And their rights upon you is that you treat them with benevolence for their clothes and food.”²

Reported by al-Tirmidhī and Ibn Mājah. According to al-

¹ Ibid., 65:6–7.

² Set forth by •al-Tirmidhī in *al-Sunan*, 3:467 §1163. •Ibn Mājah in *al-Sunan*, 1:594 §1851. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:372 §9169.

Tirmidhī: "This is a fine authentic tradition."

٢٢/٢٢٣. وَفِي رِوَايَةٍ: عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ رضي الله عنه قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا حَقُّ زَوْجَةٍ أَحَدِنَا عَلَيْهِ؟ قَالَ: أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ أَوْ اكْتَسَبْتَ، وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تُقَبِّحَ، وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ.
رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ.

223/22. According to Mu'āwiya b. Ḥayda رضي الله عنه:

"I said: 'O Messenger of Allah, what is the wife's right over one of us?' He said: 'That you must feed her when you eat, you must clothe her when you clothe yourself or earn, you must not strike her face, you must not speak to her foul language, and you must not separate her except within the home.'"¹

Reported by Aḥmad and Abū Dāwūd (with this wording).

٢٣/٢٢٤. وَفِي رِوَايَةٍ عَنْ عَائِشَةَ رضي الله عنها: قَالَتْ: مَا ضَرَبَ رَسُولُ اللَّهِ صلی الله علیہ وسلم خَادِمًا لَهُ وَلَا امْرَأَةً، وَلَا ضَرَبَ بِيَدِهِ شَيْئًا.
رَوَاهُ النَّسَائِيُّ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ.

224/23. 'Ā'isha رضي الله عنها reported that the Messenger of Allah صلی الله علیہ وسلم would never strike any of his wives or slaves. He never struck anyone with his blessed hands.²

Reported by al-Nasā'ī and Ibn Mājah (with this wording).

٢٤/٢٢٥. وَفِي رِوَايَةٍ: عَنْ إِيَّاسِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ذُبَابٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:447, 5:3 §20027, 20036. •Abū Dāwūd in *al-Sunan*, 2:244 §2142. •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:373 §9171. •Abd al-Razzāq in *al-Muṣannaḥ*, 7:148 §12583. •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 19:427 §1038.

² Set forth by •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:371 §9165. •Ibn Mājah in *al-Sunan*, 1:638 §1984.

ﷺ: لَا تَضْرِبَنَّ إِمَاءَ اللَّهِ.

رَوَاهُ ابْنُ مَاجَه.

225/24. According to Īyās b. ‘Abd Allāh b. Abī Dhubāb رضي الله عنه:

“The Prophet ﷺ said: ‘Never strike the female slaves of Allah.’”¹

Reported by Ibn Mājah.

٢٥/٢٢٦. عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: إِنَّكَ لَنْ تُنْفِقَ

نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجَرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلَ فِي فَمِ امْرَأَتِكَ.

مُتَّفَقٌ عَلَيْهِ.

226/25. According to Sa’d b. Abī Waqqāṣ رضي الله عنه, Allah’s Messenger ﷺ said to him:

“You will not spend on means of support, seeking Allah’s countenance (pleasure) thereby, without being rewarded for it, even for the bite you put into the mouth of your wife!”²

Agreed upon by al-Bukhārī and Muslim.

٢٦/٢٢٧. عَنْ ثَوْبَانَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ

دِينَارٌ يُنْفِقُهُ عَلَى عِيَالِهِ، وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ يُنْفِقُهُ عَلَى

أَصْحَابِهِ فِي سَبِيلِ اللَّهِ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ مَاجَه وَالنَّسَائِيُّ فِي السُّنَنِ الْكُبْرَى.

227/26. According to Thawbān رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘The most excellent dīnār is the one that a person spends on his family, and the dīnār that someone spends on his mount in the way of Allah Most High, and the dīnār

¹ Set forth by •Ibn Mājah in *al-Sunan*, 1:638 §1985.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:30 §56, & 1:435 §1233. •Muslim in *al-Ṣaḥīḥ*, 3:1250 §1628. •Mālik in *al-Muwatta’*, 2:763 §1456.

that someone spends on his companions in Allah's path."¹

Reported by Muslim, Aḥmad, Ibn Mājah and al-Nasā'ī in *Sunan al-Kubrā*.

٢٧/٢٢٨. وَفِي رِوَايَةٍ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ. أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ مَاجَهَ وَالنَّسَائِيُّ فِي السُّنَنِ الْكُبْرَى.

228/27. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

"The Messenger of Allah ﷺ said: 'Of the dīnār you spend in the way of Allah, or to set free a slave, or as a charitable donation given to a needy, or to support your family, the dīnār that is most richly rewarded is the one you spend on your family.'"²

Reported by Muslim, Aḥmad, Ibn Mājah and al-Nasā'ī in *Sunan al-Kubrā*.

٢٨/٢٢٩. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي كُتِبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا وَامْرَأَتِي حَاجَةٌ. قَالَ: ازْجِعْ فَحُجَّ مَعَ امْرَأَتِكَ.
مُتَّفَقٌ عَلَيْهِ.

229/28. According to Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ:

"A man came to the Holy Prophet ﷺ and submitted: 'O, Messenger of Allah! I have enlisted in the army for a such-and-such *ghazwa* (a battle in which the Prophet ﷺ used to participate), but my wife wants to go for Hajj (so what is the commandment)?' Allah's Messenger said,

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 2:691 §994. •Aḥmad b. anbal in *al-Musnad*, 5:277 §22434. •Ibn Mājah in *al-Sunan*, 2:922 §2760. •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:376 §9182.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 2:692 §995. •Aḥmad in *al-Musnad*, 2:473 §10122. •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:376 §9183.

‘Go back and perform Hajj with your wife (for her rights are also obligatory upon you).’¹

Agreed upon by al-Bukhārī and Muslim.

٢٣٠/٢٩. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِكُمْ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

230/29. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘Where faith is concerned, the most perfect of the believers is the finest of them in moral character, and the best of you are the best of you for their women.’”²

Reported by Aḥmad, al-Tirmidhī and al-Dārimī. According to al-Tirmidhī: “This is a fine authentic tradition.”

٢٣١/٣٠. وَفِي رِوَايَةٍ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَالْأَطْفَهُمْ بِأَهْلِهِ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ فِي السُّنَنِ الْكُبْرَى.

231/30. According to ‘Ā’isha رضي الله عنها:

“The Messenger of Allah ﷺ said: ‘Among the believers, the most perfect ones are those who possess the finest moral character, and they are most kind and affectionate towards their family.’”³

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 3:1114 §2896. •Muslim in *al-Ṣaḥīḥ*, 2:978 §1341.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:472 §10110. •al-Tirmidhī in *al-Sunan*, 3:466 §1162. •al-Dārimī in *al-Sunan*, 2:415 §2792. •al-Ḥākim in *al-Mustadrak*, 1:43 §2.

³ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:47 §24250. •al-Tirmidhī in *al-Sunan*, 5:9 §2612. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:364 §9154. •al-Ḥākim in *al-Mustadrak*, 1:119 §173.

Reported by Aḥmad, al-Tirmidhī and al-Nasā'ī in *al-Sunan al-Kubrā*.

٣١/٢٣٢. عَنْ عَائِشَةَ   قَالَتْ: قَالَ رَسُولُ اللَّهِ  : خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ وَابْنُ حِبَّانَ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

232/31. According to 'Ā'isha  :

“The Messenger of Allah   said: ‘The better of you are those who are kind towards their family, and I am the best among you all for my family.’”¹

Reported by al-Tirmidhī, Ibn Mājah and Ibn  bbān. According to al-Tirmidhī: “This is a fine authentic tradition.”

¹ Set forth by  al-Tirmidhī in *al-Sunan*, 5:709 §3895.  Ibn Mājah in *al-Sunan*, 1:636 §1977.  Ibn  bbān in *al-Ṣaḥīḥ*, 9:484 §4177.

حُسْنُ مُعَامَلَةِ النَّبِيِّ ﷺ مَعَ أَزْوَاجِهِ

SECTION FIVE

EXCELLENT CONDUCT, LOVE AND COMPASSION OF THE HOLY PROPHET ﷺ WITH HIS WIVES

QUR'ĀN

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَخْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أَجُورَهُنَّ وَمَا
مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتٍ عَمَّكَ وَبَنَاتٍ عَمَّتِكَ
وَبَنَاتٍ خَالَكِ وَبَنَاتٍ خَلَّتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَأَمْرَأَةً مُؤْمِنَةً إِن
وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ
الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ
لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٠﴾ تَرْجِي مَنْ
تَشَاءُ مِنْهُنَّ وَتُفْوِي إِلَيْكَ مَنْ تَشَاءُ وَمِنْ أَبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا
جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَى أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَبَرِّضِينَ بِمَا ءَاتَيْتَهُنَّ
كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾ لَا يَحِلُّ لَكَ
الْيَسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا
مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا﴾

﴿O Prophet! Surely, We have made lawful for you those

of your wives whom you have paid their dower, and those who are in your possession (according to Allah's commandments) whom Allah has given you as spoils of war, and the daughters of your paternal uncles, and the daughters of your paternal aunts, and the daughters of your maternal uncles, and the daughters of your maternal aunts who have emigrated with you, and any other believing woman who dedicates herself to the Holy Prophet (for marriage), provided the Holy Prophet (too) has the intention to marry her (so all these are lawful for you. This command is) exclusively for you, not for other believers (of the Umma [Community]). Indeed, We know best what We have prescribed for them (the Muslims) concerning their wives and the slave girls they possess. (But this exclusive command for lawfulness of number of wives in your respect has been given) so that there remains no difficulty for you (in making elaborate arrangements for the education and training of the women of the Muslim Umma [community]). And Allah is Most Forgiving, Ever-Merciful. (O Prophet! You have a choice) to postpone (the turn of) any (wife) whom you may please from amongst your wives, and keep with you (any of them on priority) whom you may please. And there is no blame on you if you desire her (to be with you) from whom you kept distance (for a while). This makes possible for them cooling their eyes (by seeing you) and they will not remain grieved and they will all feel pleased and delighted for what you have blessed them with. And Allah knows best what is in your hearts and Allah is All-Knowing, Forbearing. After that (they have preferred your pleasure and your service to the worldly benefits), it is not lawful for you also (to marry) more women (so that these wives alone may enjoy the distinction of their glory). Nor is it lawful that (in case of divorce to some and regarding it Our command to maintain the present number of wives) you take (into marriage) other wives in their place, even though their

*beauty (of behaviour, moral conduct and style of preaching Dīn [Religion]) may seem to you pleasingly excellent. But the slave girl that is in your possession (by Our command is lawful). And Allah is Ever-Watchful over everything.*¹

HADITH

٣٢ / ٢٣٣. عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: وَاللَّهِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقُومُ عَلَى بَابِ حُجْرَتِي، وَالْحَبَشَةُ يَلْعَبُونَ بِحَرَائِمِهِمْ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ، يَسْتُرُنِي بِرِدَائِهِ، لِكَيْ أَنْظُرَ إِلَى لَعِبِهِمْ، ثُمَّ يَقُومُ مِنْ أَجْلِ حَتَّى أَكُونَ أَنَا الَّتِي أَنْصَرِفُ، فَاقْدِرُوا قَدْرَ الْجَارِيَةِ الْحَدِيثَةِ السَّنِّ، حَرِيصَةً عَلَى اللَّهِ. مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

233/32. According to 'Ā'isha رضي الله عنها:

“By Allah, (I can still envision) the Messenger of Allah ﷺ standing at the door of my room, screening me with his cloak, enabling me to see the sport of the Abyssinians as they played with their daggers in the mosque of the Messenger of Allah ﷺ. He kept standing for my sake (till I was satisfied) and then I went back; and now you can imagine how much an adolescent girl can be fond of watching sports (she stood there for a long time and this was the Holy Prophet's excellent conduct towards his wives).”²

Reported by al-Bukhārī and Muslim (and the wording is his).

٣٣ / ٢٣٤. عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: دَخَلَ أَبُو بَكْرٍ وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الْأَنْصَارِ، تُغْنِيَانِ بِمَا تَقَاوَلَتِ الْأَنْصَارُ يَوْمَ بُعَاثَ، قَالَتْ: وَلَيْسَا بِمُغْنِيَيْنِ، فَقَالَ أَبُو بَكْرٍ: أَمَرَامِرُ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ؟ وَذَلِكَ فِي يَوْمِ عَيْدٍ. فَقَالَ رَسُولُ

¹ Qur'ān, 33:50-52.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:1988 §4894, & 5:2006 §4938.

•Muslim in *al-Shaḥīḥ*, 2:609 §892. •al-Nasā'ī in *al-Sunan*, 3:195 §1595.

الله ﷺ: يَا أَبَا بَكْرٍ، إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا.
مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ مُسْلِمٍ: وَفِيهِ جَارِيَتَانِ تَلْعَبَانِ بِدُفٍّ.

234/33. According to 'Ā'isha ؓ:

"Abū Bakr ؓ came (to my house) and I had two girls with me from among the girls of the Ansar, and they were singing about the bravery of Ansar in the Battle of *Bu'āth*. They were not (professional) singers. Upon this, Abū Bakr ؓ said: 'Satanic instruments are being played in the house of the Messenger of Allah ﷺ?' And that was an 'Īd day. Upon this, the Messenger of Allah ﷺ said: 'O Abū Bakr ؓ! Every nation has a festival, and it is our festival (so let them play on).'"¹

Agreed upon by al-Bukhārī and Muslim.

In Muslim's tradition, these are the wordings: "There were two (slave) girls in the house who were playing a tambourine."

٣٤/٢٣٥. عَنْ أَنَسٍ ؓ أَنَّ جَارًا لِرَسُولِ اللَّهِ ﷺ فَارِسِيًّا، كَانَ طَيِّبَ الْمَرْقِ، فَصَنَعَ لِرَسُولِ اللَّهِ ﷺ، ثُمَّ جَاءَ يَدْعُوهُ، فَقَالَ: وَهَذِهِ لِعَائِشَةَ؟ فَقَالَ: لَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: لَا، فَعَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَهَذِهِ؟ قَالَ: لَا، قَالَ رَسُولُ اللَّهِ ﷺ: لَا، ثُمَّ عَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَهَذِهِ، قَالَ: نَعَمْ، فِي الثَّالِثَةِ، فَقَامَ يَتَدَاوِعَانِ حَتَّى أَتَيَا مَنْزِلَهُ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

235/34. Anas b. Mālik ؓ reported:

"Allah's Messenger ﷺ had a neighbour who was Persian (by descent), and he was an expert in the preparation of food. He prepared (soup) for Allah's Messenger and then came to him to invite him (to that

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:324 §909, & 3:1430 §3716. •Muslim in *al-Ṣaḥīḥ*, 2:607–608 §892. •Ibn Mājah in *al-Sunan*, 1:612 §1898.

feast). He (Allah's Messenger) said: 'Is this also for 'Ā'isha?' He said: 'No'. Thereupon Allah's Messenger ﷺ also said: 'No (then I cannot join the feast).' He returned and invited him, and Allah's Messenger said: 'She is also here (i.e. 'Ā'isha should also be invited).' He said: 'No'. Thereupon Allah's Messenger ﷺ also said: 'No (and declined his offer).' He returned again to invite him and Allah's Messenger ﷺ again said: 'She is also here.' He (the host) said: 'Yes,' at the third time. Then he accepted his invitation, and both of them set out until they came to his house."¹

Reported by Muslim and Aḥmad.

٣٥ / ٢٣٦. عَنْ الْأَسْوَدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ: كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ، تَعْنِي خِدْمَةَ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

236/35. Al-Aswad narrated ﷺ:

"I asked 'Ā'isha رَضِيَ اللَّهُ عَنْهَا: 'What did the Holy Prophet ﷺ use to do in his house?' She replied, 'He used to keep himself busy serving his family, and when it was the time for prayer, he would go for it.'"²

Reported by al-Bukhārī, Aḥmad and al-Tirmidhī. According to al-Tirmidhī: "This is a fine authentic tradition."

٣٦ / ٢٣٧. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا كَانَتْ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، قَالَتْ: فَسَابَقْتُهُ، فَسَبَقْتُهُ عَلَى رَجُلِي، فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ، فَسَبَقَنِي. فَقَالَ: هَذِهِ بَيْتُكَ السَّبَقَةِ.

¹ Set forth by •Muslim in *al-Shāḥih*, 3:1609 §2037. •Aḥmad in *al-Musnad*, 3:123 §12265.

² Set forth by •al-Bukhārī in *al-Shāḥih*, 1:239 §644, & 5:2052 §5048. •Aḥmad in *al-Musnad*, 6:49 §24272. •al-Tirmidhī in *al-Sunan*, 4:654 §2489.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ وَابْنُ مَاجَهَ وَالنَّسَائِيُّ فِي السُّنَنِ
الْكُبْرَى.

237/36. According to 'Ā'isha ؓ:

“While I was on a journey along with the Prophet ﷺ, I had a race with him and I outstripped him on my feet. When I became fleshy, (again) I had a race with him and he outstripped me. He said, ‘This makes up for that outstripping.’”¹

Reported by Aḥmad, Abū Dāwūd (and the wording is his), Ibn Mājah and al-Nasā'ī in *al-Sunan al-kubrā*.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 6:39 §24164. •Abū Dāwūd in *al-Sunan*, 3:29 §2578. •Ibn Mājah in *al-Sunan*, 1:531 §1979. •al-Nasā'ī in *al-Sunan al-kubrā*, 5:304 §8943.

التَّعَامُلُ مَعَ الْأَوْلَادِ بِالْبِرِّ وَالْمِلَاطِفَةِ

SECTION 6

COMPASSION AND BENEVOLENCE WITH OFFSPRING

QUR'ĀN

١. ﴿رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ﴾

1. *«O our Lord! Make both of us submissive to Your command; and raise out of our future generations an Umma (Community) exclusively obedient to You; and teach us our ways of worship (and Pilgrimage) and turn to us (with mercy and forgiveness). Verily, it is You Who are Most Relenting, Ever-Merciful.»*¹

٢. ﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوهُمَا أُولَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

¹ Qur'ān, 2:128.

2. *«And the mothers shall suckle their infants for two full years. This (injunction) is for him who wants to complete the suckling period. And, according to usage, the food and clothing of the feeding mothers is the obligation of the father of the child. No soul should be stressed beyond its capacity, (and) neither the mother nor the father should be harmed for the child. The same injunction is applicable to the heirs. Then if both the mother and the father desire with mutual consultation and consent to wean (even before the fixed two years), there will be no sin on them. Nor shall it be a sin if you intend to engage (wet nurses) for suckling the children, whilst you pay them whatever you do according to usage. And fear Allah and know that Allah is Watchful of all that you do.»¹*

٣. ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِ مِثْلَ حَظِّ الْأُنثَيَيْنِ إِن كَانَ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ آبَاؤُهُ فَلِلَّذِ كَرِ الثُّلُثُ إِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ السُّدُسُ مَنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ؕ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنْ أَلَّهَ كَانَ عَلِيمًا

حَكِيمًا

3. *«Allah commands you concerning (the inheritance of) your children: The share of a son is equal to that of two daughters; then if there are only daughters (two or) more, they are entitled to two-thirds of the inheritance; if there is only one daughter, her share will be one half; the mother and the father of the deceased will get one-sixth of the inheritance each if the deceased leaves children behind; but in case the deceased has no children and the heirs are*

¹ Ibid., 2:233.

only his mother and his father, the mother's share is one-third (and the rest is the father's); then, if he has brothers and sisters, the mother will have a sixth portion. This distribution will be (executed) after (the fulfilment of) the will he may have made or after (the payment of) the debt. You know not which of them, whether your parents or your sons, are closer to you in bringing you benefit. This (distribution) is a duty assigned (i.e., fixed) by Allah. Surely, Allah is All-Knowing, Most Wise. ﴿¹

٤. ﴿قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ﴾

4. ﴿Certainly, ruined are they who kill their children without (true) knowledge out of (sheer) foolishness, and make those (things) unlawful which Allah has bestowed upon them (as sustenance), inventing a lie against Allah. They have certainly lost the straight path and could not be rightly guided.﴾²

٥. ﴿قُلْ تَعَالَوْا أَنِ اتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقِي نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَلَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

5. ﴿Say: 'Come, I will recite to you those things which your Lord has forbidden to you: Do not set up anything as a partner with Him; be morally excellent with parents; and do not kill your children owing to poverty. We alone give you sustenance and (will provide for) them as well. And do not draw near to shameful deeds (whether) open or hidden. And do not kill the soul whose (killing) Allah has

¹ Ibid., 4:11.

² Ibid., 6:140.

*forbidden, except when it is rightfully due (according to law in self-defence against disruption and whilst combating terrorism). It is these (injunctions) He has enjoined upon you so that you may apply reason.*¹

٦. ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيراً﴾

6. *And do not kill your children due to fear of poverty. We alone provide for them and for you (as well). Indeed, killing them is a major sin.*²

HADITH

٣٧/٢٣٨. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِي بِالصَّبِيَّانِ فَيَبْرِكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَأَبُو عَوَانَةَ.

238/37. The Mother of the Believers, 'Ā'isha رَضِيَ اللَّهُ عَنْهَا reported:

“New-born infants were brought to Allah’s Messenger ﷺ. He blessed them and rubbed their palates with dates (that he chewed in his mouth).”³

Reported by Muslim, Abū Dāwūd and Abū 'Awāna.

٣٨/٢٣٩. وَفِي رِوَايَةٍ: عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَحِمَ اللَّهُ وَالِدَا أَعَانَ وَلَدَهُ عَلَى بَرِّهِ بِالْإِفْضَالِ عَلَيْهِ.

رَوَاهُ ابْنُ أَبِي شَيْبَةَ وَابْنُ السَّرِيِّ وَابْنُ أَبِي الدُّنْيَا مُرْسَلًا وَالسُّلَمِيُّ

¹ Ibid., 6:151.

² Ibid., 17:31.

³ Set forth by •Muslim in *al-Shāḥih*, 3:1691 §2147. •Abū Dāwūd in *al-Sunan*, 4:328 §5106. •Abū 'Awāna in *al-Musnad*, 1:172 §518.

مَرْفُوعًا.

239/38. According to 'Alī b. Abī Ṭālib عليه السلام:

"Allah's Messenger ﷺ said: 'May Allah Most High send mercy upon the father who helped his son in piety through his excellent conduct.'"¹

Mursal (one-link-missing) hadith reported by Ibn Abī Shayba, Ibn al-Sarrī and Ibn Abī al-Dunyā; al-Sulamī reported it as hadith *murfū'* (from the Prophet ﷺ).

٣٩/٢٤٠. وَفِي رِوَايَةٍ: عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَعِينُوا أَوْلَادَكُمْ عَلَى الْبِرِّ، مَنْ شَاءَ اسْتَخْرَجَ الْعُقُوقَ مِنْ وَلَدِهِ. رَوَاهُ الطَّبْرَانِيُّ وَذَكَرَهُ الْهِنْدِيُّ.

240/39. According to Abū Hurayra رضي الله عنه:

"The Messenger of Allah ﷺ said: 'If anyone amongst you wants to protect the children from disobedience, then he should assist the children in pious and good deeds (nurture them well, teach them good morals, treat them with love and affection, and deal fair among them).'"²

Reported by al-Ṭabarānī and related by al-Hindī.

٤٠/٢٤١. عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا نَحَلَّ وَالِدٌ وَلَدًا أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ أَبِي شَيْبَةَ.

241/40. Ayyūb b. Mūsā narrated from his father, on the authority of

¹ Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 5:219 §25415. •Ibn al-Sarrī in *al-Zuhad*, 2:486 §995. •Ibn Abī al-Dunyā in *al-Ayāl*, 1:306 §150. •al-Sulamī in *Ādāb al-Ṣuḥba wa usn al-Ashra*, 97 §137.

² Set forth by •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 4:237 §4076. •al-Hindī in *Kanz al-Ummāl*, 16:190 §45419. •Abd al-Ra'ūf al-Manāwī in *Fayḍ al-Qadīr*, 2:13.

his grandfather that the Messenger of Allah ﷺ said:

“No father can give a gift better than good manners to his son (providing good education and nurturing him well and teaching good morals).”¹

Reported by Aḥmad, al-Tirmidhī and al-Bayhaqī.

٤١/٢٤٢. وَفِي رِوَايَةٍ: عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: أَكْرَمُوا أَوْلَادَكُمْ وَأَحْسِنُوا أَدَبَهُمْ.
رَوَاهُ ابْنُ مَاجَهٍ وَذَكَرَهُ الْمُؤَنِّدِيُّ.

242/41. Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allah ﷺ said:

“Bestow honour on your children, and teach them good manners.”²

Reported by Ibn Mājah and related by al-Mundhirī.

٤٢/٢٤٣. وَفِي رِوَايَةٍ: عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: سَوُّوا بَيْنَ أَوْلَادِكُمْ فِي الْعَطِيَّةِ، فَلَوْ كُنْتُ مُفَضَّلًا أَحَدًا لَفَضَّلْتُ النِّسَاءَ.
ذَكَرَهُ الْبُخَارِيُّ فِي التَّرْجَمَةِ مُخْتَصَرًا وَرَوَاهُ الطَّبْرَانِيُّ وَالْبَيْهَقِيُّ.

243/42. According to Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ:

“The Prophet ﷺ said: “Treat your children equally while distributing among them gifts, for if I preferred anyone, I would surely prefer the females (the daughters to the sons)!”³

Reported briefly by al-Bukhārī in chapter heading and by al-Tabarānī and al-Bayhaqī.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:78 §16763. •al-Tirmidhī in *al-Sunan*, 4:338 §1952. •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:84 §4876.

² Set forth by •Ibn Mājah in *al-Sunan*, 2:1211 §3671. •al-Mundhirī in *al-Targhib wa al-Tarhīb*, 3:51 §3038.

³ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:913. •al-Tabarānī in *al-Mu‘jam al-Kabīr*, 11:354 §11997. •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:177 §11780. •al-Ṭahāwī in *Sharḥ Ma‘ānī al-Āthār*, 4:86.

٤٣/٢٤٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: أَمَرَ النَّبِيُّ ﷺ بِالصَّدَقَةِ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، عِنْدِي دِينَارٌ. فَقَالَ: تَصَدَّقْ بِهِ عَلَى نَفْسِكَ، قَالَ: عِنْدِي آخَرُ، قَالَ: تَصَدَّقْ بِهِ عَلَى وَلَدِكَ، قَالَ: عِنْدِي آخَرُ، قَالَ: تَصَدَّقْ بِهِ عَلَى زَوْجَتِكَ، أَوْ قَالَ: زَوْجِكَ. قَالَ: عِنْدِي آخَرُ، قَالَ: تَصَدَّقْ بِهِ عَلَى خَادِمِكَ، قَالَ: عِنْدِي آخَرُ، قَالَ: أَنْتَ أَبْصَرُ. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَاللَّفْظُ لِأَبِي دَاوُدَ.

244/43. According to Abū Hurayra رضي الله عنه:

“The Prophet ﷺ commanded charitable donation, so a man said: ‘O Messenger of Allah, I have a gold coin!’ He told him: ‘Treat it as a charitable donation to yourself!’ He said: ‘I have another!’ He told him: ‘Treat it as a charitable donation to your children!’ He said: ‘I have another!’ He told him: ‘Treat it as a charitable donation to your spouse!’ He said: ‘I have another!’ He told him: ‘Treat it as a charitable donation to your servant!’ He said: ‘I have another!’ He told him: ‘You are very far-sighted (spend it appropriately)!’¹

Reported by Aḥmad, Abū Dāwūd (the wording is his) and al-Nasā’ī.

٤٤/٢٤٥. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: كَانَ إِبْرَاهِيمُ مُسْتَرْضِعًا لَهُ فِي عَوَالِي الْمَدِينَةِ، فَكَانَ يَنْطَلِقُ وَنَحْنُ مَعَهُ، فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيَدَّخُنْ وَكَانَ ظُهُرُهُ قَيْنًا، فَيَأْخُذُهُ، فَيَقْبَلُهُ، ثُمَّ يَرْجِعُ. مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

245/44. Anas b. Mālik رضي الله عنه reported:

“I have never seen anyone more kind to his children than Allah’s Messenger ﷺ. Ibrāhīm (the son of the Holy Prophet) was sent to the suburb of Medina for nursing. He used to go there and we accompanied

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:251 §7413. •Abū Dāwūd in *al-Sunan*, 2:132 §1691. •al-Nasā’ī in *al-Sunan*, 5:62 §2535. •Abū Ya’lā in *al-Musnad*, 11:493 §6616.

him. He used to enter the house, even though there was smoke, for the husband of the nursing woman was a blacksmith. He (the Holy Prophet) used to pick him (his son Ibrāhīm) up and kiss him and then come back.”¹

Reported by al-Bukhārī and Muslim (the wording is his).

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:439 §1241. •Muslim in *al-Ṣaḥīḥ*, 4:1808 §2316. •Aḥmad b. anbal in *al-Musnad*, 3:112 §12123. •al-Bayhaqī in *Shu‘ab al-Īmān*, 7:465 §11011.

التَّعَامُلُ مَعَ الْبَنَاتِ بِالْبِرِّ وَالْمُلَاطَفَةِ

SECTION 7

COMPASSION AND BENEVOLENCE WITH DAUGHTERS

QUR'AN

١. ﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ۝ تَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ﴾

1. *And when the news (of the birth) of a daughter is disclosed to any of them, his face turns dark and he gets pent up with anger. He seeks to hide himself from people due to the (presumed) bad news that is given to him. (He now gets down to thinking) whether he should keep her (alive) despite humiliation and disgrace, or bury her (alive) in the earth. See! How wicked is the decision that they make!*¹

٢. ﴿فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ۝﴾ قَالَتْ إِحْدَاهُمَا يَتَّابِتِ اسْتَعْجِرُهُ إِنَّ

¹ Qur'an, 16:58-59.

خَيْرٌ مِّنْ أَسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿١﴾

2. *Then (after a while) one of those two (girls) came to him walking modestly. She said: 'My father invites you so that he may reward you for (your labour in) watering (the flocks) for us. So when Mūsā (Moses) came to (Shu'ayb, the father of those girls,) and narrated to him (the preceding) incidents, he said: 'Do not fear. You are safe and secure from the oppressive people.' One of those (girls) said: 'O (my) respectable father, take him (into your service). Surely, the best person you can employ is the one who is strong and trustworthy (and he is worthy of this assignment).'*'¹

٣. ﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ﴾

3. *And when the infant girl buried alive will be asked, For what crime was she slain?*²

HADITH

٤٥ / ٢٤٦. عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: جَاءَتْنِي امْرَأَةٌ وَمَعَهَا ابْنَتَانِ لَهَا، فَسَأَلَتْنِي فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهَا إِيَّاهَا فَأَخَذَتْهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا شَيْئًا، ثُمَّ قَامَتْ فَخَرَجَتْ وَابْنَتَاهَا، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَحَدَّثَنِي حَدِيثَهَا. فَقَالَ النَّبِيُّ ﷺ: مَنْ ابْتُلِيَ مِنَ الْبَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ، كُنْ لَهُ سِرًّا مِنَ النَّارِ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

246/45. 'Ā'isha ؓ, the wife of the Prophet ﷺ said:

"A woman came to me along with her two daughters. She asked me for (food) but I had nothing with me except a date, so I gave her that.

¹ Ibid., 28:25-26.

² Ibid., 81:8-9.

She accepted it and then divided it between her two daughters and she ate nothing out of that. She then got up and left with her daughters. (In the meanwhile) the Prophet ﷺ visited me and I mentioned to him her story. Thereupon the Prophet ﷺ said: 'He who is put to the test (in the responsibility of upbringing and nurturing) for his daughters, and he accords benevolent treatment to them, these daughters become a shield for him (to guard him) against Hell.'"¹

Agreed upon by al-Bukhārī and Muslim (the wording is his).

٤٦/٢٤٧. وَفِي رِوَايَةٍ عَنْهَا أَنَّهَا قَالَتْ: جَاءَتْنِي مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا، فَأَطْعَمْتُهَا ثَلَاثَ تَمَرَاتٍ، فَأَعْطَتُ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً وَرَفَعْتُ إِلَى فِيهَا تَمْرَةً لِتَأْكُلَهَا، فَاسْتَطَعَمْتُهَا ابْنَتَاهَا، فَشَقَّتِ التَّمْرَةَ الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا بَيْنَهُمَا فَأَعْجَبَنِي شَأْنُهَا، فَذَكَرْتُ الَّذِي صَنَعْتُ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ أَوْ أَعْتَقَهَا بِهَا مِنَ النَّارِ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ حِبَّانَ.

247/46. 'Ā'isha ؓ narrated:

"A needy woman came to me holding up her two daughters. So I gave her three dates. She gave a date to each of them and then she took a date and brought that to her mouth in order to eat that, but her daughters asked for that too. Then the date she intended to eat, she divided it between them. This (kind) treatment of her impressed me and I mentioned that preference of woman (for her daughters) to the Messenger of Allah ﷺ. Thereupon, he said: 'Verily! Allah has assured her Paradise or (said) 'He has freed her from Hellfire because of (this act) of hers.'"²

Reported by Muslim, Aḥmad and Ibn ʿibbān.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2234 §5649. •Muslim in *al-Ṣaḥīḥ*, 4:2027 §2629.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2027 §2630. •Aḥmad b. anbal in *al-Musnad*, 6:92 §24655. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 2:193 §448.

٤٧/٢٤٨. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ ثَلَاثَ بَنَاتٍ فَأَدَّبَهُنَّ وَزَوَّجَهُنَّ وَأَحْسَنَ إِلَيْهِنَّ فَلَهُ الْجَنَّةُ.
رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ وَأَبُو يَعْلَى.

248/47. According to Abū Saʿīd al-Khudrī رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘If someone sustains three daughters, (educates them and) gives them good manners, gives them in marriage and treats them well, he is entitled to the Garden of Paradise.’”¹

Reported by Aḥmad, Abū Dāwūd (the wording is his) and Abū Yaʿlā.

٤٨/٢٤٩. عَنْ عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ، فَصَبَّرَ عَلَيْهِنَّ وَأَطْعَمَهُنَّ وَسَقَاهُنَّ وَكَسَاهُنَّ مِنْ جِدَّتِهِ، كُنَّ لَهُ حِجَابًا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ.
رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ وَأَبُو يَعْلَى.

249/48. According to ‘Uqba b. ‘Āmir رضي الله عنه:

“I heard the Messenger of Allah ﷺ say: ‘Whoever has three daughters and observes patience to have them, and feeds them well, and clothes them according to what he affords, they will become the source of salvation for him from Hell on the Day of Resurrection.’”²

Reported by Aḥmad, Ibn Mājah (the wording is his) and Abū Yaʿlā.

٤٩/٢٥٠. وَفِي رِوَايَةٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:97 §11943. •Abū Dāwūd in *al-Sunan*, 4:338 §5147. •Abū Yaʿlā in *al-Musnad*, 4:342 §2457. •Ibn Abī Shayba in *al-Muṣannaf*, 5:221 §25434. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 11:216 §11542.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:154 §17439. •Ibn Mājah in *al-Sunan*, 2:1210 §3669. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 17:299 §826.

كَانَ لَهُ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ أَوْ ابْنَتَانِ أَوْ أُخْتَانِ فَأَحْسَنَ صُحْبَتَهُنَّ وَاتَّقَى
اللَّهُ فِيهِنَّ فَلَهُ الْجَنَّةُ.

رَوَاهُ التِّرْمِذِيُّ وَالْحُمَيْدِيُّ.

250/49. In one report, Abū Saʿīd al-Khudrī ؓ narrated:

“Allah’s Messenger ﷺ said: ‘Three sisters or three daughters, or two daughters or two sisters and he treats them well and fear Allah Most High about them then he is entitled to the Paradise.’”¹

Reported by al-Tirmidhī and al- umaydī.

٥٠ / ٢٥١. وَفِي رِوَايَةٍ: عَنْ أَنَسِ بْنِ مَالِكٍ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ
جَارِيَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ؛ وَضَمَّ أَصَابِعَهُ.

رَوَاهُ مُسْلِمٌ وَابْنُ أَبِي شَيْبَةَ.

251/50. According to Anas b. Mālik ؓ:

“The Messenger of Allah ﷺ said: ‘The one who brought up two girls properly till their adolescence, he and I would come (close together) on the Day of Resurrection,’ and he interlaced his fingers (for explaining the point of nearness between him and that person).”²

Reported by Muslim and Ibn Abī Shayba.

٥١ / ٢٥٢. وَفِي رِوَايَةٍ لِلتِّرْمِذِيِّ وَالْحَاكِمِ، قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ جَارِيَتَيْنِ،
دَخَلْتُ أَنَا وَهُوَ الْجَنَّةَ كَهَاتَيْنِ وَأَشَارَ بِأَصْبَعِهِ.

رَوَاهُ التِّرْمِذِيُّ وَالْحَاكِمُ.

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 4:320 §1916. •al- umaydī in *al-Musnad*, 2:323 §738. •Abū ʿAbd Allah al-Marwazī in *al-Birr wa al-Šila*, 78 §150.

² Set forth by •Muslim in *al-Šaḥīḥ*, 4:2027 §2631. •Ibn Abī Shayba in *al-Muṣannaf*, 5:222 §25439.

252/51. According to Anas b. Mālik رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘He who brought up two girls, he and I would enter Paradise (together) like two (fingers).’ He interlaced his two fingers to explain.”¹

Reported by al-Tirmidhī and al- ākim.

٥٢ / ٢٥٣. وَفِي رِوَايَةٍ: عَنِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ رَجُلٍ تُدْرِكُ لَهُ ابْنَتَانِ فَيُحْسِنُ إِلَيْهِمَا، مَا صَحْبَتَاهُ أَوْ صَحْبَهُمَا، إِلَّا أَدْخَلْتَاهُ الْجَنَّةَ. رَوَاهُ أَحْمَدُ وَأَبْنُ مَاجَهٍ وَاللَّفْظُ لَهُ وَالْحَاكِمُ وَأَبْنُ حِبَّانَ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادِ.

253/52. According to Ibn ‘Abbās رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘No man will have two daughters and treat them well, whether they befriend him or he befriends them, without their causing him to enter the Garden of Paradise!’”²

Reported by Aḥmad, Ibn Mājah (the wording is his), al- ākim and Ibn Ḥibbān. According to al-Ḥākim: “Its chains are authentic.”

٥٣ / ٢٥٤. عَنْ أَنَسٍ رضي الله عنه قَالَ: كَانَ مَعَ رَسُولِ اللَّهِ ﷺ رَجُلٌ فَجَاءَ ابْنٌ لَهُ فَقَبَّلَهُ وَأَجْلَسَهُ عَلَى فَخِذِهِ ثُمَّ جَاءَتْ بِنْتُ لَهُ فَأَجْلَسَهَا إِلَى جَنْبِهِ قَالَ: فَهَلَا عَدَلْتَ بَيْنَهُمَا. رَوَاهُ الطَّحَاوِيُّ وَتَمَامُ الرَّازِيُّ وَالْبَيْهَقِيُّ. وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ ثِقَاتٌ.

254/53. According to Anas b. Mālik رضي الله عنه:

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 4:319 §1914. •al- ākim in *al-Mustadrak*, 4:196 §7350. •al-Ṭabarānī in *al-Mu‘jam al-Awsat*, 1:176 §557.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 1:363 §3424. •Ibn Mājah in *al-Sunan*, 2:1210 §3670. •al-Ḥākim in *al-Mustadrak*, 4:196 §7351. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:207 §2945.

“Once there was a man with the Messenger of Allah ﷺ and his son came to him; he embraced him and placed him on his lap. Then his daughter came, and he placed her on his side. He (the Prophet) said: ‘Why were you not fair between them?’”¹

Reported by al-Ṭaḥāwī, Tammām al-Rāzī and al-Bayhaqī.
According to al-Haythamī: “Its sources are reliable.”

¹ Set forth by •al-Ṭaḥāwī in *Sharḥ Maʿānī al-Āthār*, 4:89. •Tammām al-Rāzī in *al-Fawā'id*, 2:237 §1616. •al-Bayhaqī in *al-Shuʿab al-Īmān*, 6:410 §8700, & 7:468 §11022. •Ibn ʿAsākir in *Tārikh Madīna Damishq*, 13:396.

التَّعَامُلُ مَعَ الْأَطْفَالِ بِالْبِرِّ وَالْمِلَاطِفَةِ

SECTION 8

COMPASSION AND BENEVOLENCE WITH CHILDREN

QUR'ĀN

١. ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۚ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتْلَىٰ النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا﴾

1. *And, (O Prophet,) people ask about your edict on matters concerning (orphan) women. Say: 'Allah ordains you in their case, and the commandment (already) being communicated to you in the holy Book (also) pertains to those orphan women whom you deny (the rights) which have been prescribed for them. And (in order to take their assets into possession) you want to marry them. In addition to that, there is (also a decree) on affairs concerning helpless minor children, that stick to justice in matters of orphans. And whatever good you do, Allah is indeed Well Aware of that.'*¹

٢. ﴿وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ

¹ Qur'ān, 4:127.

لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا
كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ
عَلَيْهِ صَبْرًا ﴿٢٥٥﴾

2. ﴿And as for the wall, that belonged to two orphan boys (residing) in the town. And a treasure was (buried) beneath it for both of them. And their father was (a) pious (man). So your Lord willed that both of them should reach their age of maturity, and dig out their treasure (themselves) by mercy from your Lord. And I did not do (whatever I did) of my own accord. This is the truth (of the matters) about which you could not hold yourself.﴾¹

HADITH

٥٤/٢٥٥. عَنْ عَائِشَةَ   قَالَتْ: قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَى رَسُولِ اللَّهِ   فَقَالُوا: أَتَقْبَلُونَ صِيبَانَكُمْ؟ فَقَالُوا: نَعَمْ، فَقَالُوا: لَكِنَّا، وَاللَّهِ، مَا نَقْبَلُ، فَقَالَ رَسُولُ اللَّهِ  : وَأَمْلِكُ إِنْ كَانَ اللَّهُ تَزَعَّ مِنْكُمْ الرَّحْمَةُ؟ مَتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

255/54. According to ‘Ā’isha  , a few villagers came to the Messenger of Allah   and asked:

“Do you people kiss your children?” They (the people sitting with the Messenger of Allah) said: “Yes!” Thereupon, they said: “By Allah! We do not kiss our children.” Then Allah’s Messenger   said: “What can I do if Allah has deprived your heart of mercy?”²

Agreed upon by al-Bukhārī and Muslim (the wording is his).

¹ Ibid., 18:82.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2235 §5652, & in *al-Adab al-Mufrad*, 48 §98. •Muslim in *al-Ṣaḥīḥ*, 4:1808 §2317. •Aḥmad b. anbal in *al-Musnad*, 6:56 §24336. •Ibn Mājah in *al-Sunan*, 2:1209 §3665. •al-Bayhaqī in *Shu‘ab al-Īmān*, 7:466 §11013.

٥٥/٢٥٦. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَبَّلَ رَسُولُ اللَّهِ ﷺ الْحَسَنَ بْنَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: مَنْ لَا يَرْحَمُ لَا يَرْحَمُ. مُتَّفَقٌ عَلَيْهِ.

256/55. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ kissed al-Ḥasan b. ‘Alī رضي الله عنه, while al-Aqra’ b. Ḥābis al-Tamīmī was sitting beside him, so al-Aqra’ said: ‘I have ten sons, not one of whom have I ever kissed.’ Allah’s Messenger ﷺ looked at him, then said: ‘If someone does not show compassion, he will not be treated with compassion!’”¹

Agreed upon by al-Bukhārī and Muslim.

٥٦/٢٥٧. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ وَأَنَا أُرِيدُ إِطَالَتَهَا، فَاسْمَعُ بُكَاءَ الصَّبِيِّ فَاتَجَوَّزُ فِي صَلَاتِي مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ. مُتَّفَقٌ عَلَيْهِ.

257/56. Anas b. Mālik رضي الله عنه narrated:

“The Prophet ﷺ said: ‘When I enter the ritual prayer, I seek to prolong it, but, upon hearing the crying of a child, I shorten my prayer, knowing that its mother must be worried about its crying.’”²

Agreed upon by al-Bukhārī and Muslim.

٥٧/٢٥٨. وَفِي رِوَايَةٍ عَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْمَعُ بُكَاءَ الصَّبِيِّ مَعَ أُمِّهِ

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2235 §5651. •Muslim in *al-Ṣaḥīḥ*, 4:1808 §2318.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:250 §677. •Muslim in *al-Ṣaḥīḥ*, 1:343 §470.

وَهُوَ فِي الصَّلَاةِ، فَيَقْرَأُ بِالسُّورَةِ الْخَفِيفَةِ أَوْ بِالسُّورَةِ الْقَصِيرَةِ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو يَعْلَى.

258/57. Anas b. Mālik رضي الله عنه reported:

“When the Messenger of Allah ﷺ heard the crying of a child in the company of his mother in prayer, he would shorten the prayer by reciting a short *sūra*.”¹

Reported by Muslim, Aḥmad and Abū Ya‘lā.

٥٨/٢٥٩. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفَ شَرَفَ كَبِيرَنَا.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

259/58. According to ‘Abd Allah b. ‘Amr رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘Not one of us is someone who does not treat our junior with compassion and acknowledge the honour of our elder.’”²

Reported by Aḥmad, Abū Dāwūd and al-Tirmidhī, and he said:
“This is a fine authentic tradition.”

٥٩/٢٦٠. وَفِي رِوَايَةٍ: عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوقِّرْ كَبِيرَنَا وَيَأْمُرْ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 1:342 §470. •Aḥmad b. anbal in *al-Musnad*, 3:156 §12609. •Abū Ya‘lā in *al-Musnad*, 6:109 §3376. •Abū ‘Awāna in *al-Musnad*, 1:422 §1563. •al-Bayhaqī in *al-Sunan al-Kubrā*, 2:393 §3847.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:222 §7073. •Abū Dāwūd in *al-Sunan*, 4:286 §4941. •al-Tirmidhī in *al-Sunan*, 4:322 §1920. •al-Bukhārī, on the authority of Abū Hurayra, in *al-Adab al-Mufrad*, 1:129 §353. •al-Ḥākim in *al-Mustadrak*, 1:131 §209.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ حِبَّانَ وَالْبَزَّازُ. وَقَالَ التِّرْمِذِيُّ:
هَذَا حَدِيثٌ حَسَنٌ.

260/59. According to ‘Abd Allah b. Abbas ؓ:

“Allah’s Messenger ﷺ said: ‘Anyone who does not treat our junior with compassion, nor honours our elders, nor enjoins righteousness and forbids evil does not belong to us.’”¹

Reported by Aḥmad, al-Tirmidhī (the wording is his) and Ibn ibbān and al-Bazzār. According to al-Tirmidhī: “This is a fine tradition.”

٦٠ / ٢٦١. عَنْ ثَابِتِ الْبَنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ ؓ أَنَّهُ مَرَّ عَلَى صَبِيَّانٍ فَسَلَّمَ عَلَيْهِمْ، وَقَالَ: كَانَ النَّبِيُّ ﷺ يَفْعَلُهُ.
رَوَاهُ الْبُخَارِيُّ وَالتِّرْمِذِيُّ.

261/60. Anas b. Mālik ؓ reported that he greeted children when he passed by them and said that it was also a common practice of the Prophet ﷺ.²

Reported by al-Bukhārī and al-Tirmidhī.

٦١ / ٢٦٢. وَفِي رِوَايَةٍ: عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ ؓ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تَلَقَّى بِصَبِيَّانٍ أَهْلَ بَيْتِهِ. قَالَ: وَإِنَّهُ قَدِمَ مِنْ سَفَرٍ فَسَبَقَ بِي إِلَيْهِ فَحَمَلَنِي بَيْنَ يَدَيْهِ، ثُمَّ جِيءَ بِأَحَدِ ابْنَيْ فَاطِمَةَ فَأَرَدَفَهُ خَلْفَهُ، قَالَ: فَأَدْخَلْنَا الْمَدِينَةَ ثَلَاثَةَ عَلَى دَابَّةٍ.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 1:257 §2329. •al-Tirmidhī in *al-Sunan*, 4:322 §1921. •Ibn ibbān in *al-Ṣaḥīḥ*, 2:203 §458. •al-Bazzār in *al-Musnad*, 7:158 §2718. •al-Tabarānī in *al-Muʿjam al-Awsat*, 5:107 §4812, & in *al-Muʿjam al-Kabīr*, 11:449 §12276.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2306 §5893. •al-Tirmidhī in *al-Sunan*, 5:57 §2696. •Ibn al-Jaʿd in *al-Musnad*, 1:260 §1725.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالْبَيْهَقِيُّ.

262/61. According to ‘Abd Allah b. Ja‘far رَضِيَ اللَّهُ عَنْهُ:

“When the Messenger of Allah ﷺ came back from a journey, he met the children of his family. Once he came back from a journey and I went to him first. He mounted me before him. Then one of the sons of Fāṭima came, and he mounted him behind him and then we all three entered Medina riding on the same mount.”¹

Reported by Muslim, Aḥmad and al-Bayhaqī.

٦٢ / ٢٦٣ . وَفِي رَوَايَةٍ: عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَزُورُ الْأَنْصَارَ فَيَسْلِمُ عَلَى صِبْيَانِهِمْ، وَيَمْسَحُ بِرُؤُوسِهِمْ وَيَدْعُو لَهُمْ.
رَوَاهُ النَّسَائِيُّ وَابْنُ جَبَّانٍ وَأَبُو نَعِيمٍ وَالْبَغَوِيُّ.

263/62. According to Anas رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ visited the Ansar, invoked salutation of peace on their children, passed his blessed hands on their heads (with affection) and supplicated for them.”²


Reported by al-Nasā’ī, Ibn ibbān, Abū Nu‘aym and al-Baghawī.

٦٣ / ٢٦٤ . عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ فَرَّقَ بَيْنَ الْوَالِدَةِ وَوَلَدِهَا فَرَّقَ اللَّهُ بَيْنَهُ وَبَيْنَ أَحَبِّهِ يَوْمَ الْقِيَامَةِ.
رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَالْدَّارَقُطْنِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1885 §2428. •Aḥmad b. Hanbal in *al-Musnad*, 1:203 §1743. •al-Bayhaqī in *al-Sunan al-Kubrā*, 5:260 §10154.

² Set forth by •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:92 §8349. •Ibn ibbān in *al-Ṣaḥīḥ*, 2:205–206 §459. •Abū Nu‘aym in *ilyat al-Awliyā’*, 6:291. •al-Baghawī in *Sharḥ al-Sunna*, 12:224. •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 4:425 §1603.

264/63. According to Abū Ayyūb al-Anṣārī :

“I heard the Messenger of Allah  saying: ‘Whoever separates a mother from her child, Allah will separate him and his dear ones on the Day of Judgment.’”¹

Reported by al-Tirmidhī, al-Dārimī, al-Dāraqūṭnī. Al-Tirmidhī said: “This is a fine tradition.”

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 3:580 §1283. •al-Dārimī in *al-Sunan*, 2:299 §2479. •al-Dāraqūṭnī in *al-Sunan*, 3:67 §256.

التَّعَامُلُ مَعَ الْجِيرَانِ بِالْبِرِّ وَالْمَلَأْطَفَةِ

SECTION 9

EXCELLENT CONDUCT AND COMPASSION WITH NEIGHBOURS

QUR'AN

﴿وَاعْبُدُوا اللَّهَ وَلَا تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجُنُبِ وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ
مُخْتَالًا فَخُورًا﴾

¶And worship Allah and do not set up any partners with Him. And treat the parents with moral excellence and (do good to) relatives, orphans, the needy, the close as well as unacquainted neighbours, and your fellows and the wayfarers and those whom you possess. Surely, Allah does not like the one who is arrogant (i.e., self-conceited) and boastful (i.e., egoist).¹

HADITH

٦٤ / ٢٦٥ . عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلَا يُوْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ

¹ Qur'an, 4:36.

يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.
مُتَّفَقٌ عَلَيْهِ.

265/64. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said:

“He who believes in God and the Last Day, let him abstain from harming his neighbour; he who believes in God and the Last Day, let him honour his guest; and he who believes in God and the Last Day, let him say that which is good, or remain silent.”¹

Agreed upon by al-Bukhārī and Muslim.

٦٥ / ٢٦٦ . وَفِي رِوَايَةٍ: عَنْ أَبِي شُرَيْحٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: وَاللَّهِ، لَا يُؤْمِنُ، وَاللَّهِ، لَا يُؤْمِنُ، وَاللَّهِ، لَا يُؤْمِنُ، قِيلَ: وَمَنْ، يَا رَسُولَ اللَّهِ؟ قَالَ ﷺ: الَّذِي لَا يَأْمَنُ جَارُهُ، بَوَائِقَهُ.

مُتَّفَقٌ عَلَيْهِ.

266/65. According to Abū Shurayh رضي الله عنه, the Prophet ﷺ said:

“By God, he does not truly believe! By God, he does not truly believe! By God, he does not truly believe!” Someone asked, “Who, O Messenger of God?” He said: “He whose neighbour is not safe from

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-adab* [The Book of Good Manners], chapter: ‘If Someone Believes in God and the Last Day, He Must Not Harm His Neighbour’, 5:2240 §5672, and *Kitāb al-adab* [The Book of Good Manners], chapter: ‘Honouring the Guest and Serving Him Personally’, 5:2273 §5785, and *Kitāb al-riqāq* [The Book of Heart-softening Narrations], chapter: ‘Safeguarding the Tongue’, 5:2376 §6110. •Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: ‘Urging Piety for the Neighbour and the Guest, and the Necessity of Maintaining Silence Except when Having Something Good to Say’, 1:6968 §§47–48. •al-Tirmidhī in *al-Sunan: Kitāb al-adab* [The Book of Manners], chapter 50, 4:659 §2500; Abū Dāwūd in *al-Sunan: Kitāb al-Adab* [The Book of Good Manners], chapter: ‘The Rightful Due to the Neighbour’, 4:339 §5154. •Ibn Mājah in *al-Sunan: Kitāb al-adab* [The Book of Good Manners], chapter: ‘The Right Due to the Neighbour’, 2:1211 §3672.

his hurtful behaviour.”¹

Agreed upon by al-Bukhārī and Muslim.

٦٦/٢٦٧. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ، أَوْ قَالَ: لِجَارِهِ مَا يُحِبُّ لِنَفْسِهِ. رَوَاهُ مُسْلِمٌ وَابْنُ مَاجَه.

267/66. According to Anas b. Mālik رضي الله عنه, the Prophet ﷺ said:

“None of you is a true believer until he loves for his brother’s—or neighbour’s —sake what he loves for his own sake!”²

Reported by Muslim and Ibn Mājah.

٦٧/٢٦٨. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَوَائِقَهُ. رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

268/67. According to Abū Hurayra رضي الله عنه, Allah’s Messenger ﷺ said:

“He whose neighbour is not safe from his hurtful behaviour will not enter Paradise.”³

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-adab* [The Book of Good Manners], chapter: ‘The Sin of Someone Whose Neighbour is Not Safe from His Mischief’, 5:2240 §5670. •Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: ‘Explanation of the Prohibition of Harming the Neighbour’, 1:68 §46. •al-Ḥākim in *al-Mustadrak*, 1:53 §21. •al-Ṭabarānī in *al-Mu‘jam al-kabīr*, 22:187 §487.

² Set forth by •Muslim, *al-Ṣaḥīḥ: Bk.: Faith [al-Īmān]*, Ch.: Evidence that the characteristics of faith include the Muslim’s loving for his brother’s sake the benefit that he loves for himself, 1/67 §45. •Ibn Mājah, Introduction, Ch.: Faith *[al-Īmān]*, 1/26 §66.

³ Set forth by •Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: ‘Explanation of the Prohibition of Harming the Neighbour’, 1:68 §46. •Aḥmad b. anbal, *al-Musnad*, 2:372 §8842. •Abū Ya‘lā, *al-Musnad*, 11:375 §6490. •al-Qudā‘ī, *al-Musnad al-Shihāb*, 2:56 §875. •al- ākim, *al-*

Reported by Muslim and Ahmad.

٦٨ / ٢٦٩ . عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَسْتَقِيمُ إِيْمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ، وَلَا يَسْتَقِيمَ قَلْبُهُ، حَتَّى يَسْتَقِيمَ لِسَانُهُ، وَلَا يَدْخُلَ رَجُلُ الْجَنَّةِ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ.

رَوَاهُ أَحْمَدُ وَالْقُضَاعِيُّ.

269/68. According to Anas b. Mālik رضي الله عنه, Allah's Messenger ﷺ said:

“The servant's faith is not sound until his heart is sound, and his heart is not sound until his tongue is sound, and no one will enter the Garden of Paradise unless his neighbour is safe from his evil afflictions.”¹

Reported by Ahmad and al-Qudā'ī.

٦٩ / ٢٧٠ . عَنْ أَنَسٍ رضي الله عنه يَعْنِي ابْنَ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ، وَالْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ السُّوءَ، وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَدْخُلُ الْجَنَّةَ عَبْدٌ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ.

رَوَاهُ أَحْمَدُ وَابْنُ جِبَّانَ وَالْحَاكِمُ.

270/69. According to Anas b. Mālik رضي الله عنه, the Prophet ﷺ said:

“A believer is someone from whom people are safe, and the Muslim is someone from whose tongue and hand the other Muslims are safe, and the emigrant [*muhājir*] is someone who emigrates from evil. By the One in whose Hand is my soul! The one whose neighbour is not

Mustadrak, 1:53 §21. •al-Haythamī, *Majma' al-Zawā'id*, 8:169.

¹ Set forth by •Ahmad b. Ḥanbal in *al-Musnad*, 3/198 §13071. •al-Bayhaqī in *Shu'ab al-Īmān*, 1/41 §8. •al-Qudā'ī in *Musnad al-Shihāb*, 2/62 §887. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3/240 §3860. •Ibn Rajab in *Jāmi' al-'Ulūm wa al-Hikam*, 1/75. •al-Haythamī in *Majma' al-Zawā'id*. He also confirmed it, 1/53.

safe from his hurtful behaviour will not enter Paradise.”¹

Reported by Aḥmad, Ibn ibbān and al- ākim.

٧٠ / ٢٧١. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لَجَارِهِ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ.

271/70. According to ‘Abd Allāh b. ‘Amr b. al-Āṣ رضي الله عنه, Allah’s Messenger ﷺ said:

“The best of companions, in the sight of Allah, is the one who treats his companion best, and the best of neighbours, in the sight of Allah, is the one who treats his neighbour best!”²

Reported by Aḥmad and al-Tirmidhī. According to Al-Tirmidhī: “This is a fine tradition.” Al- ākim said: “This tradition is fine in conformity with the stipulation of al-Bukhārī and Muslim”.

٧١ / ٢٧٢. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ ﷻ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ أَعْطَاهُ اللَّهُ الدِّينَ فَقَدْ أَحَبَّهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَا يُسَلِّمُ عَبْدٌ حَتَّى يَسْلَمَ قَلْبُهُ وَلِسَانُهُ، وَلَا يُؤْمِنُ حَتَّى يَأْمَنَ جَارُهُ بِوَأَثْقَهُ. قَالُوا: وَمَا بِوَأَثْقَهُ، يَا نَبِيَّ اللَّهِ؟ قَالَ: غَشْمُهُ وَظُلْمُهُ، وَلَا يَكْسِبُ عَبْدٌ مَالًا مِنْ حَرَامٍ،

¹ Set forth by •Aḥmad b. anbal, *al-Musnad*, 3:154 §12583. •Ibn ibbān, *al-Ṣaḥīḥ*, 2:264 §510. •al- ākim, *al-Mustadrak*, 1:55 §25. •al-Quḍā’ī, *Musnad al-Shihāb*, 1:109 §130. •al-Mundhirī, *al-Targhī wa al-Tarhīb*, 3:240 §3861. •al-Haythamī, *Majma’ al-Zawā’id*, 1:54.

² Set forth by •Aḥmad b. anbal, *al-Musnad*, 2:167 §6566. •al-Tirmidhī, *al-Sunan*, Bk.: *al-Birr wa al-Ṣila* [Piety and Affinity] according to Allah’s Messenger a, Ch.: What has come to us about the rightful due of the neighbour, 4:333 §1944. •al-Dārimī, *al-Sunan*, 2:284 §2437. •Ibn ibbān, *al-Ṣaḥīḥ*, 2:276 §518. •Ibn Khuzyma, *al-Ṣaḥīḥ*, 4:140 §2539. •al- ākim, *al-Mustadrak*, 1:610 §1620.

فَيُنْفِقُ مِنْهُ فَيَبَارِكْ لَهُ فِيهِ، وَلَا يَتَصَدَّقْ بِهِ فَيُقْبَلَ مِنْهُ، وَلَا يَتْرُكْ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ، إِنَّ اللَّهَ ﷻ لَا يَمَحُو السَّيِّئَ بِالسَّيِّئِ، وَلَكِنْ يَمَحُو السَّيِّئَ بِالْحَسَنِ، إِنَّ الْحَيِّثَ لَا يَمَحُو الْحَيِّثَ.

رَوَاهُ أَحْمَدُ وَالْبَزَّارُ وَابْنُ أَبِي شَيْبَةَ.

272/71. According to ‘Abd Allāh b. Mas‘ūd رضي الله عنه, Allah’s Messenger ﷺ said:

“Indeed, Allah Most High distributed ethics amongst you the same way as He distributed sustenance amongst you. Allah Most High bestows the world on someone He likes and also on someone He dislikes. But He bestows *Dīn* only on whom He loves. He makes him His beloved whom He grants the knowledge of *Dīn*. By the One in whose Hand is my soul! A servant is not a Muslim until his heart and tongue are sound. No one amongst you can be a believer until his neighbour is safe from his hurtful behaviour.’ The Companions submitted: ‘What is his hurtful behaviour, O Allah’s Prophet?’ The Prophet ﷺ said: ‘His ignorance and oppression.’ It is unlikely for someone to earn unlawfully and spend and then acquire blessing or give charitable donation from it and for it to be accepted. Whatever unlawful wealth he will leave behind will truly be the fuel for Hell. Allah ﷻ does not erase evil through evil, but erases evil through goodness. Indeed! Filthiness does not clean off filthiness.”¹

Reported by Aḥmad, al-Bazzār and Ibn Abī Shayba.

٧٢/٢٧٣. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنَّ فُلَانَةَ يُذَكِّرُ مِنْ كَثْرَةِ صَلَاتِهَا، وَصِيَامِهَا، وَصَدَقَتِهَا، غَيْرَ أَنَّهَُا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا. قَالَ: هِيَ فِي النَّارِ. قَالَ: يَا رَسُولَ اللَّهِ، فَإِنَّ فُلَانَةَ يُذَكِّرُ مِنْ قَلَّةِ صِيَامِهَا، وَصَدَقَتِهَا، وَصَلَاتِهَا،

¹ Set forth by •Aḥmad b. anbal, *al-Musnad*, 1:387 §3672. •al-Bazzār, *al-Musnad*, 5:392 §2026. •Ibn Abī Shayba, *al-Musnad*, 1:232 §344. •al-Bayhaqī, *Shu‘ab al-Īmān*, 4:395–396 §5524. •al-Haythamī, *Majma‘ al-Zawā‘id*, 10:228. •al-Mundhirī, *al-Targhī wa al-Tarhī*, 2:347 §2671.

وَأَيُّهَا تَصَدَّقُ بِالْأَثْوَارِ مِنَ الْأَقِطِ، وَلَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا، قَالَ: هِيَ فِي الْجَنَّةِ.
رَوَاهُ أَحْمَدُ وَالْحَاكِمُ وَالْبُخَارِيُّ فِي الْأَدَبِ.

273/72. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said:

“O Messenger of Allah! Such-and-such a woman is popular for plenteous and abundant praying, fasting and charitable donation, but she hurts her neighbours with her tongue.’ He said: ‘She is one of the people of the Fire.’ That person submitted: ‘O Messenger of Allah! Such-and-such a woman is known for insufficient praying, limited fasting, and even giving a few pieces of cheese as a charitable donation (*ṣadaqa*), but she does not hurt her neighbours with her tongue.’ He said: ‘She is one of the people of Paradise.’¹

Reported by Aḥmad, al- ākim and al-Bukhārī in *al-Adab al-mufrad*.

٧٣/٢٧٤. عَنْ كَعْبِ بْنِ مَالِكٍ رضي الله عنه قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي نَزَلْتُ فِي مَحَلَّةِ بَنِي فُلَانٍ، وَإِنَّ أَشَدَّهُمْ لِي أَذًى أَقْدَمُهُمْ لِي جَوَارًا. فَبَعَثَ رَسُولُ اللَّهِ ﷺ، أَبَا بَكْرٍ، وَعُمَرَ، وَعَلِيًّا، يَأْتُونَ الْمَسْجِدَ فَيَقُومُونَ عَلَى بَابِهِ، فَيَصِيحُونَ ثَلَاثًا: أَلَا إِنَّ أَرْبَعِينَ دَارًا جَارٌ، وَلَا يَدْخُلُ الْجَنَّةَ مَنْ خَافَ جَارَهُ بَوَائِقَهُ.
رَوَاهُ الطَّبْرَانِيُّ.

274/73. According to Ka'b b. Mālik رضي الله عنه:

“A man came to the Prophet ﷺ and submitted: ‘O Messenger of Allah! I entered the area of So-and-so tribe and the man who hurt me the most was my nearest neighbour.’ The Messenger of Allah ﷺ sent Abū Bakr, ‘Umar and ‘Alī رضي الله عنه. They came to the mosque and announced loudly three times, standing at the door: ‘Verily, forty

¹ Set forth by •Aḥmad b. anbal, *al-Musnad*, 2:440 §9673. •al- ākim, *al-Mustadrak*, 4:184 §7305. •al-Bukhārī, *al-Adab al-Mufrad*:54 §119. •al-Bayhaqī, *Shu'ab al-Imān*, 7:78 §9545. •al-Haythamī, *Muwārid al-Zamān*, 1:502 §2054, *Majma' al-Zawā'id*, 8:169.

houses are included in the neighbourhood. He, whose neighbour is afraid of his harm, will not enter Paradise.”¹

Reported by al-Ṭabarānī.

عَنِ الْإِمَامِ عُبَيْدِ اللَّهِ بْنِ الشَّامِطِ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى الْحَسَنِ تَشْكُو
الْحَاجَةَ فَقَالَتْ: إِنِّي جَارُتُكَ، قَالَ: كَمْ بَيْنِي وَبَيْنَكَ؟ قَالَتْ: سَبْعُ دُورٍ
أَوْ قَالَتْ: عَشْرٌ، فَنَظَرَ تَحْتَ الْفِرَاشِ فَإِذَا سِتَّةُ دَرَاهِمٍ أَوْ سَبْعَةٌ فَأَعْطَاهَا
إِيَّاهَا وَقَالَ: كِدْنَا نَهْلِكُ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَكَارِمِ.

Imām ‘Ubayd Allah Shumayṭ reported:

“A woman came to Imām al-Hasan al-Baṣrī for her needs and said: ‘I am your neighbour.’ He asked: ‘How many houses are there between yours and mine?’ She said: ‘Seven’, or she said: ‘A distance of ten houses.’ Imām al-Hasan al-Baṣrī looked under his bed and found six or seven Dirhams. He gave (all) to her and said: ‘We had nearly (for not fulfilling the rights of the neighbour) destroyed.’”²

Reported by Ibn Abī al-Dunyā in *Makārim al-Akhlāq*.

٧٤ / ٢٧٥. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا آمَنَ بِي مَنْ بَاتَ
سَبْعَانًا وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ وَهُوَ يَعْلَمُ بِهِ.

رَوَاهُ الطَّبْرَانِيُّ وَأَبُو يَعْلَى. وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ الطَّبْرَانِيُّ وَالْبَزَّازُ
وَأِسْنَادُ الْبَزَّازِ حَسَنٌ.

275/74. According to Anas b. Mālik رضي الله عنه, Allah’s Messenger ﷺ said:

¹ Set forth by •al-Ṭabarānī, *al-Muʿjam al-Kabīr*, 19:73 §143. •al-Haythamī, *Majmaʿ al-Zawāʿid*, 8:169. •al-Mundhirī, *al-Targhī wa al-Tarhīb*, 3:240. •Ibn al-ajar al-Haythamī, *al-Zawājar*, 1:490.

² Set forth by •Ibn Abī al-Dunyā in *Makārim al-Akhlāq*, 104 §335.

“If someone spends the night satiated while his neighbour is hungry beside him and he knows about that, he has not believed in me.”¹

Reported by al-Ṭabarānī and Abū Ya‘lā. According to al-Haythamī: “This is reported by al-Ṭabarānī and al-Bazzār and al-Bazzār’s chains are fine.”

٢٧٦ / ٧٥. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَغْلَقَ بَابَهُ دُونَ جَارِهِ مَخَافَةً عَلَى أَهْلِهِ وَمَالِهِ فَلَيْسَ ذَٰلِكَ بِمُؤْمِنٍ، وَلَيْسَ بِمُؤْمِنٍ مَنْ لَمْ يَأْمَنْ جَارُهُ بَوَائِقَهُ، أَتَذَرُونَنَا مَا حَقَّ الْجَارِ؟ إِنْ اسْتَعَانَكَ أَعْتَهُ، وَإِنْ اسْتَقْرَضَكَ أَقْرَضْتَهُ، وَإِنْ افْتَقَرَ عُدْتَ عَلَيْهِ، وَإِنْ مَرَضَ عُدْتَ، وَإِنْ مَاتَ شَهِدْتَ جَنَازَتَهُ، وَإِنْ أَصَابَهُ خَيْرٌ هَنَأْتَهُ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ عَزَّيْتَهُ، وَلَا تَسْتَطِيلَ عَلَيْهِ بِالْبَنَائِ، فَتَحْجُبَ عَنْهُ الرِّيحَ إِلَّا بِإِذْنِهِ، وَإِذَا سَرَيْتَ فَآكِهَةً فَاهْدِ لَهُ، فَإِنْ لَمْ تَفْعَلْ فَادْخِلْهَا سِرًّا، وَلَا يَخْرُجْ بِهَا وَلَدُكَ لِيَغِیْظَ بِهَا وَلَدَهُ، وَلَا تُؤْذِهِ بِقِيَارٍ قَدْرِكَ إِلَّا أَنْ تَعْرِفَ لَهُ مِنْهَا. رَوَاهُ الطَّبْرَانِيُّ وَابْنُ أَبِي شَيْبَةَ.

276/75. According to ‘Abd Allah b. ‘Amr رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘He who closes his door on his neighbor from the fear of his family and wealth does not truly believe. He also does not have faith if his neighbour is not safe from (his) harm. Do you know what is the right of a neighbour (upon you)?’ (Then he said himself:) ‘Help him when he asks, loan (money to) him when he asks for it, care for him when he is in need, visit him when he is sick, attend his funeral when he dies, congratulate him when he gets any pleasure, commiserate with him when he is grieved, . Without his permission, do not raise the wall of your house so high that it blocks the air for his house. Gift him some of the fruits when you buy, and when you cannot do that, then enter the house hiding the fruit. No child of yours should bring that fruit outside, for the child of your

¹ Set forth by •al-Ṭabarānī, *al-Mu‘jam al-kabīr*, 1:259 §751. •Abū Ya‘lā, *al-Musnad*, 5:92 §2699. •al-Haythamī, *Majma‘ al-Zawā‘id*, 8:167. •al-Hindī, *Kanz al-‘Ummāl*, 9:24 §24906. •al-Hākim, *al-Mustadrak*, 2:15.

neighbour would feel inferior by looking at the fruit. Do not harm him (the neighbor) by the aroma of your cooking; otherwise, give him a share from that cooking.”¹

Reported by al-Ṭabarānī and al-Bayhaqī.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

عَنْ دَاوُدَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ جَارِ الْإِمَامِ مَالِكِ بْنِ دِينَارٍ وَكَانَ ثَقَّةً
قَالَ: كَانَ لِبَعْضِ حِيزَانِ مَالِكِ بْنِ دِينَارٍ كَلْبٌ ضَعِيفٌ فَكَانَ مَالِكٌ
يُخْرِجُ لَهُ كُلَّ يَوْمٍ طَعَامًا فَيُلْقِيهِ إِلَيْهِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَكَارِمِ.

Dāwūd b. ‘Abd al-Raḥmān, a neighbour of Imām Mālik b. Dīnār and a trustworthy narrator, reported:

“A neighbour of Mālik b. Dīnār had a feeble dog. Mālik b. Dīnār would put food in front of him every day.”²

Reported by Ibn Abī al-Dunyā in *Makārim al-Akhlāq*.

عَنْ هِشَامٍ قَالَ: كَانَ الْإِمَامُ حَسَّانُ بْنُ أَبِي سِنَانٍ بَنِي ثَابِتٍ تَدْخُلُ الْعَتَرُ
إِلَى مَنْزِلِهِ فَتَأْخُذُ الشَّيْءَ، فَإِذَا طُرِدَتْ قَالَ لَهُمْ: لَا تَطْرُدُوا عَتَرَ جَارِي
دَعُوهَا تَأْخُذُ حَاجَتَهَا.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَكَارِمِ.

Hishām reported:

“Sheep and goats (of the neighbour) used to enter the house of Imām ḥassān b. Abī Sinān and eat the food. One day, they were driven out. On that, Imām ḥassān said: “Do

¹ Set forth by •al-Ṭabarānī, *Musnad al-Shāmiyyīn*, 3:339 §2430. •al-Bayhaqī, *Shu‘ab al-Imān*, 7:83 §9560. •Ibn Rajab al-anbalī, *Jāmi‘ al-‘Ulūm wa al-akam*, 1:140. •al-Mundhirī, *al-Targhīb wa al-Tarhīb*, 3:242 §3870.

² Set forth by •Ibn Abī al-Dunyā in *Makārim al-Akhlāq*, 104 §333.

not drive the sheep and goats of my neighbour; leave them be, for they can take what they need.”¹

Reported by Ibn Abī al-Dunyā in *Makārim al-Akhlāq*.

قَالَ الْغَزَالِيُّ: أَنَّهُ لَيْسَ حَقُّ الْجَوَارِ كَفُّ الْأَذَى فَقَطْ، بَلِ اخْتِمَالُ الْأَذَى، فَإِنَّ الْجَارَ أَيْضًا قَدْ كَفَّ أَذَاهُ فَلَيْسَ فِي ذَلِكَ قَضَاءٌ حَقٌّ وَلَا يَكْفِي اخْتِمَالُ الْأَذَى بَلْ لَا بُدَّ مِنَ الرَّفْقِ وَإِسْدَاءِ الْخَيْرِ وَالْمَعْرُوفِ، إِذْ يُقَالُ إِنَّ الْجَارَ الْفَقِيرَ يَتَعَلَّقُ بِجَارِهِ الْغَنِيِّ يَوْمَ الْقِيَامَةِ فَيَقُولُ: يَا رَبِّ، سَلْ هَذَا لِمَ مَنَعَنِي مَعْرُوفَهُ وَسَدَّ بَابَهُ دُونِي.

Al-Ghazālī said:

“Not harming the neighbours is not the only right, but to endure the trouble from him is also included in it. This is because your neighbour also endures trouble from his neighbours. Only (preventing him from harm) does not fulfil the rights. Furthermore, it is not enough to only endure the trouble but to offer kindness and good conduct to him is also his right.” It is said that a poor neighbour will grab his wealthy neighbour in the Hereafter and say: ‘O my Sustainer! Ask him why he deprived me of his good conduct and closed the door on me.’”²

قَالَ الْغَزَالِيُّ: وَبَلَغَ ابْنُ الْمُقَفَّعِ أَنَّ جَارًا لَهُ يَبِيعُ دَارَهُ فِي دِينِ رَكْبَةٍ، وَكَانَ يَجْلِسُ فِي ظِلِّ دَارِهِ، فَقَالَ: مَا قُئْتُ إِذَا بِحُرْمَةِ ظِلِّ دَارِهِ إِنْ بَاعَهَا مُعْدِمًا، فَدَفَعَ إِلَيْهِ ثَمَنَ الدَّارِ وَقَالَ: لَا تَبِعْهَا.

Al-Ghazālī reported:

“Ibn al-Muqaffa^c came to know that his neighbour wanted to sell his house to repay his loans. He (Ibn Muqaffa^c) used to

¹ Set forth by •Ibn Abī al-Dunyā in *Makārim al-Akhlāq*, 104 §334.

² Set forth by •al-Ghazālī in *Iḥyā’ ‘Ulūm al-Dīn*, 2:213.

sit in the shade of his (neighbour's) wall. He thought that if he sold his house due to poverty, then, as he would not have even paid the rights of sitting in the shade of his wall, he paid him off in full for his house and said: '(Repay your loan but) do not sell your house.'"¹

قَالَ الْغَزَالِيُّ: شَكَأَ بَعْضُهُمْ كَثْرَةَ الْفَأْرِ فِي دَارِهِ فَقِيلَ لَهُ لَوْ اقْتَنَيْتَ هِرًّا،
فَقَالَ: أَخْشَى أَنْ يَسْمَعَ الْفَأْرُ صَوْتَ الْهَرِّ فَيَهْرُبُ إِلَى دُورِ الْجِيرَانِ
فَأَكُونُ قَدْ أَحْبَبْتُ لَهُمْ مَا لَا أَحِبُّ لِنَفْسِي.

Al-Ghazālī reported:

"An elderly man complained about the abundance of mice in his house. Someone suggested him to keep a cat (to exterminate the mice), then it will be good. He said: 'I fear that these mice will run away on hearing the cat mewing and will enter the neighbours' houses. If I did that (keep a cat), I would like for them what I do not like for myself.'"²

¹ Set forth by •al-Ghazālī in *Iḥyā' 'Ulūm al-Dīn*, 2:213.

² Set forth by •al-Ghazālī in *Iḥyā' 'Ulūm al-Dīn*, 2:213.

التَّعَامُلُ مَعَ النَّاسِ بِالْبِرِّ وَالْمَلَأْطَفَةِ

SECTION 10

EXCELLENT CONDUCT AND BENEVOLENCE WITH OTHER PEOPLE

QUR'ĀN

١. ﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا﴾

1. *«And when you are honoured with (a word of) greeting, then (in reply) greet with a better (salutation) or (at least) reciprocate (in the same words). Surely, Allah takes account of everything.»*¹

٢. ﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

2. *«The believers, men and women, are helpers and friends to one another. They command good and forbid evil and establish Prayer and pay Zakāt (the Alms-due) and obey Allah and His Messenger (ﷺ). It is they on whom Allah will soon shower His Mercy. Surely, Allah is Almighty, Most*

¹ Qur'ān, 4:86.

Wise. ﴿¹

٣. ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ

تُرْحَمُونَ﴾

3. *‘The truth is that (all) believers are brothers (to one another). So make peace between your two brothers and always fear Allah, so that you may be shown mercy.’²*

HADITH

٧٦/٢٧٧. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ.

مُتَّفَقٌ عَلَيْهِ.

277/76. According to Abū Hurayra رضي الله عنه, Allah’s Messenger ﷺ said:

“The Muslim’s duty to the Muslim is fivefold: (1) Reciprocating the salutation of peace. (2) Visiting the unwell. (3) Following the funeral procession. (4) Responding to his invitation. (5) Invoking a blessing upon the sneezer.”³

Agreed upon by al-Bukhārī and Muslim.

٧٧/٢٧٨. وَفِي رِوَايَةٍ: عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ. قِيلَ: مَا هُنَّ، يَا رَسُولَ اللَّهِ؟ قَالَ: إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا

¹ Ibid., 9:71.

² Ibid., 49:10.

³ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:418 §1183. •Muslim in *al-Shaḥīḥ*, 4:1704 §2162. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:540 §10979. •Ibn Mājah in *al-Sunan*, 1:461 §6435. •Ibn Ḥibbān in *al-Shaḥīḥ*, 1:476 §241. •al-Ḥākim in *al-Mustadrak*, 1:550 §1292. •al-Nasā’ī in *al-Sunan al-Kubrā*, 6:64 §10049.

دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَأَنْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَشَمِّتْهُ، وَإِذَا مَرِضَ
فَعُدَّهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالدَّارِمِيُّ.

278/77. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said:

"The Muslim's duty to the Muslim consists of six elements." He was asked: "What are they, O Messenger of Allah?" He said: "(1) When you meet him, you must greet him with the salutation of peace. (2) When he extends an invitation to you, you must accept it. (3) When he seeks your advice, you must give him good advice. (4) When he sneezes and then praises Allah (saying *alḥamdulillāh*), you must invoke a blessing upon him (saying *yarḥamuk Allāh*). (5) When he falls ill, you must visit him. (6) When he dies, you must attend his funeral."¹

Reported by Muslim, Aḥmad and al-Dārimī.

٧٨/٢٧٩. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنْصُرْ أَخَاكَ ظَالِمًا
أَوْ مَظْلُومًا. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِنْ كَانَ
ظَالِمًا كَيْفَ أَنْصُرُهُ؟ قَالَ: تَحْجُزُهُ أَوْ تَمْنَعُهُ مِنَ الظُّلْمِ، فَإِنَّ ذَلِكَ نَصْرُهُ.
مُتَّفَقٌ عَلَيْهِ.

279/78. According to Anas b. Mālik رضي الله عنه:

"Allah's Messenger ﷺ said: 'You must assist your brother, whether he is guilty of wrongdoing or a victim of wrongdoing!' A man said: 'O Messenger of Allah, I shall assist him if he is a victim of wrongdoing, but how do you think I should assist him if he is guilty of wrongdoing?' He said: 'You must restrain him or prevent him from wrongdoing, for that is assisting him!'"²

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1705 §2162. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:372 §8832. •al-Dārimī in *al-Sunan*, 2:357 §2633. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 1:477 §242. •al-Bayhaqī in *al-Sunan al-Kubrā*, 5:347 §10691.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 6:2550 §6552, & 2:863 §2311-2312.

Agreed upon by al-Bukhārī, and Muslim.

٧٩/٢٨٠. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ ﻻ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرَضْتُ فَلَمْ تَعُدْنِي. قَالَ: يَا رَبِّ، كَيْفَ أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرِضَ فَلَمْ تَعُدَّهُ. أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ، اسْتَطَعَمْتُكَ فَلَمْ تُطْعِمْنِي. قَالَ: يَا رَبِّ، وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فَلَانٌ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ، اسْتَسْقَيْتَكَ فَلَمْ تَسْقِنِي. قَالَ: يَا رَبِّ، كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: اسْتَسْقَاكَ عَبْدِي فَلَانٌ فَلَمْ تَسْقِهِ. أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي.

رَوَاهُ مُسْلِمٌ وَابْنُ خَرِشٍ فِي الْأَدَبِ.

280/79. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said:

“Allah ﷻ will say on the Day of Resurrection: ‘O son of Adam, I fell ill, but you did not visit Me!’ He will say: ‘O my Lord, how could I visit You, when You are the Lord of all the worlds?’ He will say: ‘Did you not know that My servant So-and-so was ill, but you did not visit him? Did you not know that if you had visited him, you would have found Me beside him? O son of Adam, I asked you for food, but you did not feed Me!’ He will say: ‘O my Lord, how could I feed You, when You are the Lord of all the worlds?’ He will say: ‘Did you not know that My servant So-and-so asked you for food, but you did not feed him? Did you not know that if you had fed him, you would have taken its reward in My presence? O son of Adam, I asked you to quench My thirst, but you did not quench My thirst!’ He will say: ‘O my Lord, how could I quench Your thirst, when You are the Lord of all the worlds?’ He will say: ‘My servant So-and-so asked you to quench

•Muslim in *al-Shaḥīḥ*, 4:1998 §2584. •Aḥmad b. Ḥanbal in *al-Musnad*, 3:99 §11967, 13101, 14507. •al-Tirmidhī in *al-Sunan*, 4:523 §2255. •al-Dārimī in *al-Sunan*, 2:401 §2753. •Ibn Ḥibbān in *al-Shaḥīḥ*, 11:570 §5166–5168.

his thirst, but you did not quench his thirst. (Did you not know that) if you had quenched his thirst, you would have taken its advantage in My presence?"¹

Reported by Muslim and al-Bukhārī in *al-Adab*.

٢٨١ / ٨٠. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ. مُتَّفَقٌ عَلَيْهِ.

281/80. According to ‘Abd Allāh b. ‘Amr رضي الله عنه, Allah’s Messenger ﷺ said:

“The Muslim is someone from whose tongue and whose hand the other Muslims are safe.”²

Agreed upon by al-Bukhārī and Muslim.

٢٨٢ / ٨١. وفي رواية عن أَبِي مُوسَى قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ. مُتَّفَقٌ عَلَيْهِ.

282/81. According to Abū Mūsa:

“People submitted to the Prophet ﷺ: ‘O Messenger of Allah! Which [of the aspects of] Islam is the best?’ He said: ‘(The best Islam is of the one) from whose tongue and hand the other Muslims are safe!’”³

¹ Set forth by •Muslim in *al-Shaḥīḥ*, 4:1990 §2569. •al-Bukhārī in *al-Adab al-Mufrad*, 182 §517. •Ibn Hibbān in *al-Shaḥīḥ*, 1:503 §269, 944, 7366. •al-Bayhaqī in *Shu‘ab al-Imān*, 6:534 §9182. •Ibn Rāhawayh in *al-Musnad*, 1:115 §28.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:13 §10. •Muslim in *al-Shaḥīḥ*, 1:65 §41. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:163 §6515. •Abū Dāwūd in *al-Sunan*, 3:4 §2481. •al-Nasā’ī in *al-Sunan*, 8:105 §4996.

³ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:13 §11. •Muslim in *al-Shaḥīḥ*, 1:66 §42. •Aḥmad b. Ḥanbal in *al-Musnad*, 3:372 §15037. •al-Nasā’ī in *al-Sunan*, 8:106 §4999.

Agreed upon by al-Bukhārī and Muslim.

٨٢ / ٢٨٣. وفي رواية عن عبد الله بن عمرو رضي الله عنه قال: إن رجلاً سأل النبي ﷺ: أيُّ المسلمين خير؟ قال: من سلم المسلمون من لسانه ويده. متفق عليه.

283/82. According to 'Abd Allāh b. 'Amr رضي الله عنه:

"A man asked the Prophet ﷺ: 'Which of the Muslims is excellent?' He said: 'One from whose tongue and whose hand the Muslims are safe!'"¹

Agreed upon by al-Bukhārī and Muslim.

٨٣ / ٢٨٤. وفي رواية عنه قال: إن رجلاً قال: يا رسول الله، أيُّ الإسلام أفضل؟ قال: من سلم الناس من لسانه ويده. رواه أحمد.

284/83. According to 'Abd Allāh b. 'Amr رضي الله عنه:

"A man asked the Messenger of Allah ﷺ: 'Which [of the aspects of] Islam is most excellent?' He said: '(The best Islam of the person is) one from whose tongue and whose hand all people are safe!'"²

Reported by Ahmad.

٨٤ / ٢٨٥. وفي رواية عنه أن رجلاً سأل رسول الله ﷺ: أيُّ المسلمين خير، يا رسول الله؟ قال: من سلم الناس من لسانه ويده. رواه الطبراني.

285/84. In another tradition, 'Abd Allāh b. 'Amr reported:

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:2379 §6119. •Muslim in *al-Shaḥīḥ*, 1:65 §40.

² Set forth by •Ahmad b. anbal in *al-Musnad*, 2:187 §6753.

“A man asked the Prophet ﷺ: ‘Who is the best among Muslims?’ He said: ‘(He is the best Muslim) from whose tongue and hand all people are safe!’”¹

Reported by al-Ṭabarānī.

٨٥/٢٨٦. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَالنَّسَائِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

286/85. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘The Muslim is someone from whose tongue and hand the (other) Muslims are safe, and the believer (*mu'min*) is the one whom people trust with their blood and property.’”²

Reported by Aḥmad, al-Tirmidhī (the wording is his) and al-Nasā'ī. According to al-Tirmidhī: “This is a fine authentic tradition.”

٨٦/٢٨٧. وَفِي رَوَايَةٍ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ: أَلَا أُخْبِرُكُمْ بِالْمُؤْمِنِ؟ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ، وَالْمُسْلِمِ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ.

رَوَاهُ أَحْمَدُ وَالْحَاكِمُ، وَابْنُ حِبَّانَ وَابْنُ الْمُبَارَكِ.

287/86. According to Fuḍāla b. 'Ubayd رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said at the Farewell Sermon of

¹ Set forth by •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 3:287 §3170.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:379 §8918. •al-Tirmidhī in *al-Sunan*, 5:17 §2627. •al-Nasā'ī in *al-Sunan*, 8:104 §4995. •Ibn ibbān in *al-Ṣaḥīḥ*, 1:406 §180.

Pilgrimage: 'Shall I not inform you about who is a believer (*mu'min*)? [Then listen!] A believer is he from whom people of faith are safe, themselves and their property, the Muslim is someone from whose tongue and hand the other humans are safe, the striver is someone who strives against his own self in obedience to Allah Most High, and the (true) Emigrant [*al-Muhājir*] is someone who emigrates from his faults and sins."¹

Reported by Aḥmad, al- ākim, Ibn ibbān and Ibn al-Mubārak.

٢٨٨ / ٨٧. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ عَرَضُهُ وَمَالُهُ وَدَمُهُ. التَّقْوَى هَاهُنَا. بِحَسَبِ أَمْرِي مِنْ الشَّرِّ أَنْ يَحْتَقِرَ أَخَاهُ الْمُسْلِمِ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ.

288/87. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said:

"For every Muslim in relation to the Muslim, his blood, his property and his honour are forbidden and inviolable. (He said, pointing to his sacred heart:) Godwariness (pious devotion) is here! It is evil enough for a man to scorn his Muslim brother."²

Reported by Aḥmad and al-Tirmidhī (the wording is his).

٢٨٩ / ٨٨. عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 6:21 §24004. •al- ākim in *al-Mustadrak*, 1:54 §24. •Ibn ibbān in *al-Ṣaḥīḥ*, 11:203-204 §4862. •Ibn Mubārak in *al-Musnad*, 1:16 §29. •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 18:309 §796. •al-Bayhaqī in *Shu'ab al-Imān*, 7:499 §11123.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:168 §17570. •al-Tirmidhī in *al-Sunan*, 4:325 §1927. •Ibn Rajab in *Jāmi' al-'Ulūm wa al-Ḥikam*, 1:326. •al-Nawawī in *al-Adhkar*, 268 §1038, & in *Riyāḍ al-Ṣāliḥīn*, 60 §234.

مُتَّفَقٌ عَلَيْهِ.

289/88. According to ‘Abd Allāh ؓ:

“The Prophet ﷺ said: ‘Reviling the Muslim is a sin and killing him is a form of unbelief.’”¹

Agreed upon by al-Bukhārī and Muslim.

٨٩/٢٩٠. وَفِي رِوَايَةٍ: عَنْ عَبْدِ اللَّهِ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سِبَابُ الْمُسْلِمِ أَخَاهُ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ، وَحُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ.

رَوَاهُ أَحْمَدُ وَأَبُو يَعْلَى.

290/89. In another tradition, ‘Abd Allah b. Masud ؓ reported:

“The Messenger of Allah ﷺ said: ‘Reviling a Muslim brother is a sin (*fisq*). Killing him is a form of unbelief (*kufr*), and his (Muslim brother’s) property is as inviolable as his blood.’”²

Reported by Aḥmad and Abū Ya‘lā.

٩٠/٢٩١. عَنْ أَنَسِ بْنِ مَالِكٍ ؓ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَبَاغُضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ.

مُتَّفَقٌ عَلَيْهِ.

291/90. According to Anas b. Mālik ؓ:

“The Messenger of Allah ﷺ said: “Do not feel spite towards each other, nor hate and turn your back on one another and O servants of Allah! Be brothers to each other! And it is forbidden for a Muslim to

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:27 §48, & 5:2247 §5697. •Muslim in *al-Ṣaḥīḥ*, 1:81 §64. •al-Tirmidhī in *al-Sunan*, 4:353 §1983. •al-Nasā’ī in *al-Sunan*, 7:121 §4105.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 1:446 §4262. •Abū Ya‘lā in *al-Musnad*, 9:55 §5119.

desert his Muslim brother (and not to talk to him without any legal pretext) for more than three nights.”¹

Agreed upon by al-Bukhārī and Muslim.

٩١ / ٢٩٢. عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَجِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ.
مُتَّفَقٌ عَلَيْهِ.

292/91. According to Abū Ayyūb al-Anṣārī رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘It is not lawful for a man to forsake his Muslim brother (without any legal grounds) for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who first invokes salutation.’”²

Agreed upon by al-Bukhārī and Muslim.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2256 §5726. •Muslim in *al-Ṣaḥīḥ*, 4:1983 §2559. •Aḥmad b. anbal in *al-Musnadi*, 3:165 §12714. •al-Tirmidhī in *al-Sunan*, 4:329 §1935. •Abū Dāwūd in *al-Sunan*, 4:278 §4910. •Mālik in *al-Muwattāʾ*, 2:907 §1615.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2256 §5727. •Muslim in *al-Ṣaḥīḥ*, 4:1984 §2560. •Aḥmad b. anbal in *al-Musnad*, 5:422 §23632. •al-Tirmidhī in *al-Sunan*, 4:327 §1932. •Abū Dāwūd in *al-Sunan*, 4:279 §4914. •Ibn ibbān in *al-Ṣaḥīḥ*, 12:484 §5669.

التَّعَامُلُ مَعَ الْأَرَامِلِ وَالْأَيَتَامِ بِالْبِرِّ وَالْمُلَاطَفَةِ

SECTION II

EXCELLENT CONDUCT AND COMPASSION WITH WIDOWS AND ORPHANS

QUR'ĀN

١. ﴿لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

I. *«Righteousness is not merely that you turn your faces to the east or the west. But true righteousness is that a person believes in Allah, the Last Day, the angels, the Book (revealed by Allah) and the Messengers. Driven by love for Allah, he spends (his) wealth on the kindred, the orphans, the needy, the wayfarers and those who ask and in (liberating slaves') necks, and establishes Prayer and pays Zakāt (the Alms-due). And when they make a promise, they fulfil it and are steadfast in hardship (i.e., poverty) and suffering (i.e., ailment) and at the time of fierce fighting (i.e., jihad). It is these who are truthful and it is these who*

are righteous.﴾¹

٢. ﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ
عَلِيمٌ﴾

2. *﴿They ask you what they should spend (in the way of Allah). Say: 'Whatever wealth you spend (is right), but the deserving ones are your parents and close relatives and orphans and the needy and the wayfarers. And whatever good you do, Allah indeed knows it full well.﴾*²

٣. ﴿وَيُطْعَمُونَ اَلطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾^٨ إِنَّمَا
نُطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

3. *﴿And they give (their own) food, in deep love of Allah, to the needy, the orphan and prisoner (out of sacrifice, despite their own desire and need for it), (And say:) 'We are feeding you only to please Allah. We do not seek any recompense from you nor (wish for) any thanks.﴾*³

٤. ﴿فَلَا أَفْتَحَمَ اَلْعَقَبَةَ﴾^{١١} وَمَا أَدْرَاكَ مَا اَلْعَقَبَةُ﴾^{١٢} فَكَ رَقَبَةً﴾^{١٣} أَوْ
إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ﴾^{١٤} يَتِيمًا ذَا مَقْرَبَةٍ﴾^{١٥} أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ﴾^{١٦}
ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ﴾^{١٧} أُولَٰئِكَ
أَصْحَابُ الْمَيْمَنَةِ﴾

4. *﴿But he has not yet attempted the steep ascent (of the Dīn [Religion]) of truth and the practical life dedicated to good and piety). And what have you thought of the steep*

¹ Qur'ān, 2:177.

² Ibid., 2:215.

³ Ibid., 76:8-9.

ascent (of the rigours of the Dīn [Religion] of truth)? It is freeing a neck (from slavery and subjugation), Or feeding on a day of scarcity (the poor and the needy during famine and scarcity i.e., striving to put an end to their sufferings and economic crises), The orphaned relative, Or the poverty-stricken destitute who is completely rundown (and homeless). (Provided this striving soul is) one of those who believe and advise one another patience and tolerance and urge one another for mutual affection and mercy. These are the people of the Right Hand (i.e., the privileged and the pardoned). ﴿¹

هـ . ﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿١﴾ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٢﴾ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٣﴾ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٤﴾ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿٥﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿٦﴾

5. ﴿(O Beloved!) Did He not find you an orphan, and then provided you (a dignifying and graceful) abode? And He found you engrossed and lost in His love and then made you achieve the coveted objective. And He found you seeking (closeness with your Lord), and (then blessed you with the pleasure of His sight and) freed you of every need (forever). So, never should you be strict with any orphan, Nor reproach any beggar (seeking help at your door), And proclaim (well) the bounties of your Lord.﴾²

HADITH

٩٢ / ٢٩٣ . عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَأَحْسَبُهُ قَالَ: وَكَالْقَائِمِ الَّذِي لَا يَفُتُّ، وَكَالصَّائِمِ الَّذِي لَا يُفْطِرُ.

¹ Ibid., 90:11-18.

² Ibid., 93:6-11.

مُتَّقٍ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

293/92. According to Abū Hurayra رضي الله عنه:

“The Prophet ﷺ said: ‘The sustainer of the widow and the poor is like the warrior in the cause of Allah,’ and I think he also said: ‘and like the one who keeps vigil and does not slacken, and like the keeper of the fast who does not break fast.’”¹

Agreed upon by al-Bukhārī and Muslim (the wording is his).

٩٣ / ٢٩٤. عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطَى، وَفَرَجَ بَيْنَهُمَا شَيْئًا. رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

294/93. According to Sahl b. Sa'd رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘In the Paradise, I and the guardian of the orphan are like this!’ He pointed with the index finger and the middle finger, with a little distance between them.”²

Reported by al-Bukhārī, Aḥmad, Abū Dāwūd and al-Tirmidhī.

٩٤ / ٢٩٥. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَافِلُ الْيَتِيمِ، لَهُ أَوْ لِعِزِيرِهِ، أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ، وَأَشَارَ مَالِكٌ بِالسَّبَّابَةِ وَالْوُسْطَى. رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

295/94. According to Abū Hurayra رضي الله عنه:

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2047 §5038, & 5:2237 §5660. •Muslim in *al-Ṣaḥīḥ*, 4:2286 §2982. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:361 §8717. •al-Tirmidhī in *al-Sunan*, 4:346 §1969. •al-Nasā'ī in *al-Sunan*, 5:86 §2577. •Ibn Mājah in *al-Sunan*, 2:724.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2032 §4998, & 5:2237 §5659. •Aḥmad b. Ḥanbal in *al-Musnad*, 5:333 §22871. •Abū Dāwūd in *al-Sunan*, 4:338 §5150. •al-Tirmidhī in *al-Sunan*, 4:321 §1918. •Mālik in *al-Muwatta'*, 2:938 §1700.

“Allah’s Messenger ﷺ said: ‘In Paradise, I and the guardian of the orphan, whether he is his relative or not, are like this!’ The narrator (Mālik) pointed with the index finger and the middle finger.”¹

Reported by Muslim and Aḥmad.

٢٩٦/٩٥. وفي رواية: عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ مَسَحَ رَأْسَ يَتِيمٍ لَمْ يَمْسَحْهُ إِلَّا اللَّهُ كَانَ لَهُ بِكُلِّ شَعْرَةٍ مَرَّتْ عَلَيْهَا يَدُهُ حَسَنَاتٌ، وَمَنْ أَحْسَنَ إِلَى يَتِيمَةٍ أَوْ يَتِيمٍ عِنْدَهُ كُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ كَهَاتَيْنِ وَفَرَقَ بَيْنَ أَصْبُعَيْهِ السَّبَابَةِ وَالْوُسْطَى.

رَوَاهُ أَحْمَدُ وَالطَّبْرَانِيُّ وَابْنُ أَبِي الدُّنْيَا.

296/95. According to Abū Umama رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘Whoever passes his hand (of compassion) on an orphan’s head with the sole intention of the pleasure of Allah Most High will have requital of good deeds for every hair that was touched by his hand. Whoever conducts himself well with any orphan girl or boy under his care will enter Paradise like this (he kept a little distance between his index finger and the middle finger).’”²

Reported by Aḥmad, al-Ṭabarānī and Ibn Abī al-Dunyā.

٢٩٧/٩٦. وفي رواية: عَنْ مَرْثَةَ بِنِ عَمْرِو الْفَهْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَنَا وَكَافِلُ الْيَتِيمِ، لَهُ أَوْ لِعَظِيمِهِ، فِي الْجَنَّةِ كَهَاتَيْنِ. رَوَاهُ الطَّبْرَانِيُّ وَابْنُ الْبُخَارِيِّ فِي الْأَدَبِ.

¹ Set forth by •Muslim in *al-Sahīḥ*, 4:2287 §2983. •Aḥmad b. anbal in *al-Musnad*, 2:375 §8868. •al-Bayhaqī in *Shu‘ab al-Imān*, 7:471 §11030. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:235 §3832.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:250, 265 §22207, 22338. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 8:202 §7821, & in *al-Mu‘jam al-Awsaṭ*, 3:285–286 §3166. •Ibn Abī al-Dunyā in *al-‘Ayāl*, 2:810 §609. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:236–237 §3843. •al-Haythamī in *Majma‘ al-Zawā‘id*, 8:160. •al-Suyūṭī in *al-Durr al-Manthūr*, 2:528.

297/96. In a tradition, Murra b. 'Amr al-Fahrī رضي الله عنه reported:

“The Prophet ﷺ said: ‘I and the guardian of the orphan, whether he is his relative or not, will be like this in Paradise,’ or said: ‘Like this, together (the index finger and the middle finger).’”¹

Reported by al-Ṭabarānī and al-Bukhārī in *al-Adab al-Mufrad*.

٩٧ / ٢٩٨. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ قَبَضَ يَتِيمًا مِنْ بَيْنِ الْمُسْلِمِينَ إِلَى طَعَامِهِ وَشَرَابِهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ إِلَّا أَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ لَهُ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَأَبُو يَعْلَى وَالطَّيَالِسِيُّ.

298/97. According to Ibn 'Abbās رضي الله عنه:

“The Prophet ﷺ said: ‘Whoever pledges to sustain a Muslim orphan, Allah will surely admit him into Paradise, unless he has done a sin (like *shirk*) for which he is not forgiven.’”²

Reported by Aḥmad, al-Tirmidhī (the wording is his), Abū Ya'la and al-Ṭayālīsī.

٩٨ / ٢٩٩. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَجُلًا شَكَاَ إِلَى رَسُولِ اللَّهِ ﷺ قَسْوَةَ قَلْبِهِ، فَقَالَ لَهُ: إِنْ أَرَدْتَ تَلِينَ قَلْبَكَ فَاطْطِعِ الْمَسْكِينَ وَامْسَحْ رَأْسَ الْيَتِيمِ. رَوَاهُ أَحْمَدُ وَابْنُ حُمَيْدٍ وَابْنُ أَبِي حَتْمٍ. وَقَالَ الْمُزَنِّيُّ وَالْهَيْثَمِيُّ: رَجَالُهُ رَجَالُ الصَّحِيحِ.

299/98. Abū Hurayra رضي الله عنه reported that a man had mentioned to the Messenger of Allah ﷺ about the hardness of his heart being rigid, and the Prophet ﷺ said:

¹ Set forth by •Ṭabarānī, *al-Mu'jam al-Kabīr*, 20:320 §759. •al-Bukhārī in *al-Adab al-Mufrad*, 62 §133. •al-umaydī in *al-Musnad*, 2:370 §838.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:344 §19047. •al-Tirmidhī in *al-Sunan*, 4:320 §1917. •Abū Ya'la in *al-Musnad*, 2:227 §926. •al-Ṭayālīsī in *al-Musnad*, 1:187 §1322. •Ibn Abī al-Dunyā in *al-A'yāl*, 2:806 §605. •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 19:300 §668.

“Feed the needy and pass your hand on the orphan’s head if you want your heart to be soft.”¹

Reported by Aḥmad, ‘Abd b. umayd and al-Bayhaqī. According to al-Mundhirī and al-Haythamī: “Its sources are of *Ṣaḥīḥ Muslim*.”

٩٩/٣٠٠. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُمَّ، إِنِّي أَحْرَجُ حَقَّ الضَّعِيفَيْنِ: الْيَتِيمَ وَالْمَرْأَةَ.
رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَه.

300/99. It was narrated from Abū Hurayra رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said:

“O Allah! I have forbidden (others to take away) the rights of the two weak ones: the first is the right of an orphan and the second is the right of the woman.”²

Reported by Aḥmad, al-Nasā’ī and Ibn Mājah.

١٠٠/٣٠١. وفي رواية: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا أَوَّلُ مَنْ يَفْتَحُ لَهُ بَابُ الْجَنَّةِ إِلَّا أَنَّهُ تَأْتِي امْرَأَةً تُبَادِرُنِي، فَأَقُولُ لَهَا: مَا لَكَ؟ مَنْ أَنْتِ؟ فَتَقُولُ: أَنَا امْرَأَةٌ قَعَدْتُ عَلَى أَيَّتَامٍ لِي.

رَوَاهُ أَبُو يَعْلَى وَالدَّيْلَمِيُّ. وَقَالَ الْمُنْذِرِيُّ: إِسْنَادُهُ حَسَنٌ.

301/100. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said: ‘I am the first one for whom the gate of

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:263, 387 §7566, 9006. •‘Abd b. umayd in *al-Musnad*, 1:417 §1426. •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:60 §6886, & in *Shu‘ab al-Īmān*, 7:472 §11034. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:237 §3845. •al-Haythamī in *Majma‘ al-Zawā‘id*, 8:160.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:439 •9664. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:363 §9149–9150. •Ibn Mājah in *al-Sunan*, 2:1213 §3678. •al-ākīm in *al-Mustadrak*, 1:131 §211. •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:134 §20239.

the Paradise will be opened but a woman will be passing before me. I will ask her: "What is your matter? Who are you?" She will reply: "I am the one who stayed to raise my orphan children (she did not marry again; the Holy Prophet will cause her to enter the Paradise)."¹

Reported by Abū Ya'la and al-Daylamī. According to al-Mundhirī, "Its chains are fine."

١٠١/٣٠٢. عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ ثَلَاثَةً مِنَ الْيَتَامِ كَانَ كَمَنْ قَامَ لَيْلَهُ، وَصَامَ نَهَارَهُ، وَعَدَا وَرَاحَ شَاهِرًا سَيْفَهُ فِي سَبِيلِ اللَّهِ، وَكُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ أَخَوَيْنِ، كَهَاتَيْنِ أُخْتَانِ، وَالصَّقَ إِصْبَعِيهِ السَّبَابَةُ وَالْوَسْطَى. رَوَاهُ ابْنُ مَاجَه.

302/101. According to 'Abd Allah b. 'Abbās رضي الله عنه:

"The Messenger of Allah ﷺ said: 'If someone sustains three orphan children, then he is like the one who keeps vigil and is the keeper of the fast and a warrior from morning until evening. I and he will be in Paradise like these two fingers.' Then he showed the index finger and the middle finger together."²

Reported by Ibn Mājah.

١٠٢/٣٠٣. عَنْ جَابِرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَفَلَ يَتِيمًا أَوْ أَرْمَلَةً، أَظَلَّهُ اللَّهُ فِي ظِلِّهِ وَأَدْخَلَهُ الْجَنَّةَ. رَوَاهُ الطَّبْرَانِيُّ.

303/102. According to Jabir رضي الله عنه:

"The Messenger of Allah ﷺ said: 'Allah Most High will bestow His

¹ Set forth by •Abū Ya'la in *al-Musnad*, 12:7 §6651. •al-Daylamī in *Musnad al-Firdaws*, 1:34 §58. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:236 §3542. •al-Haythamī in *Majma' al-Zawā'id*, 8:162.

² Set forth by •Ibn Mājah in *al-Sunan*, 2:1213 §3680. •al-Daylamī in *Musnad al-Firdaws*, 3:489 §5520. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:235 §3834.

shade of mercy upon him and will cause him to enter Paradise, he who sustains the orphan and widow.”¹

Reported by al-Ṭabarānī.

١٠٣/٣٠٤. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَحَبَّ الْبُيُوتِ إِلَى اللَّهِ بَيْتٌ فِيهِ يَتِيمٌ مُكْرَمٌ.

رَوَاهُ الطَّبْرَانِيُّ.

304/103. According to Ibn ‘Umar رضي الله عنهما:

“The Messenger of Allah ﷺ said: ‘The house where an orphan is honoured (living his life) is dearest to Allah Most High.’”²

Reported by al-Ṭabarānī.

١٠٤/٣٠٥. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي بَعَثَنِي بِالْحَقِّ، لَا يُعَذِّبُ اللَّهُ يَوْمَ الْقِيَامَةِ مَنْ رَحِمَ الْيَتِيمَ، وَلَانَ لَهُ فِي الْكَلَامِ، وَرَحِمَ يُتَمِّمُهُ وَضَعْفُهُ، وَلَمْ يَتَطَاوَلْ عَلَى جَارِهِ بِفَضْلٍ مَا آتَاهُ اللَّهُ تَعَالَى.

رَوَاهُ الطَّبْرَانِيُّ.

305/104. According to Abū Hurayra رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘By the One who sent me with (the Dīn of) truth! Allah Most High will not torment him who is compassionate towards orphans, talks to them politely, and is merciful on the orphanage and flaws of orphans and does not show pride to his neighbour due to the wealth bestowed upon him by Allah Most High.’”³

¹ Set forth by •al-Ṭabarānī in *al-Muʿjam al-Awsat*, 9:118 §9292. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 4:175 §5305. •al-Haythamī in *Majmaʿ al-Zawāʿid*, 3:21. •al-Hindī in *Kanz al-ʿUmmāl*, 15:383 §43570.

² Set forth by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 12:388 §13434. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:236 §3839.

³ Set forth by •al-Ṭabarānī in *al-Muʿjam al-Awsat*, 8:346 §8828. •al-Daylamī

Reported by al-Ṭabarānī.

١٠٥/٣٠٦. عَنْ بَشْرِ بْنِ عَقْرَبَةَ رضي الله عنه قَالَ: اسْتَشْهَدَ أَبِي مَعَ النَّبِيِّ ﷺ فِي بَعْضِ غَزَوَاتِهِ، فَمَرَّ بِنَا النَّبِيِّ ﷺ وَأَنَا أَبْكِي، فَقَالَ لِي: أَسْكُتْ، أَمَا تَرْضَى أَنْ أَكُونَ أَنَا أَبُوكَ وَعَائِشَةُ أُمُّكَ؟ قُلْتُ: بَلَى، يَا أَبَايَ أَنْتَ وَأُمِّي، يَا رَسُولَ اللَّهِ. رَوَاهُ الْبُخَارِيُّ فِي التَّارِيخِ وَابْنُ حِبَّانَ فِي الثَّقَاتِ.

306/105. Bishr b. 'Aqraba reported رضي الله عنه:

"My father was martyred when he was with the Prophet ﷺ in one of the battles. The Prophet ﷺ passed by me and I was crying. He said to me: 'Stay quiet. Are you not delighted that I am your father and 'Ā'isha رضي الله عنها is your mother?' I submitted: 'Why not, O Messenger of Allah ﷺ! My mother and father be sacrificed for you.'"¹

Reported by al-Bukhārī in *al-Tārikh al-Kabīr* and Ibn ibbān in *al-Thiqāt*.

in *Musnad al-Firdaws*, 4:378 §7101.

¹ Set forth by •al-Bukhārī in *al-Tārikh al-Kabīr*, 2:78 §1751. •Ibn ibbān in *al-Thiqāt*, 3:31 §101. •al-Bayhaqī in *Shu'ab al-Īmān*, 7:475 §11044. •al-Haythamī in *Majma' al-Zawā'id*, 8:161.

التَّعَامُلُ مَعَ الضُّعَفَاءِ وَالْمَسَاكِينِ بِالْبِرِّ وَالْمِلَاطِفَةِ

SECTION 12

EXCELLENT CONDUCT AND COMPASSION WITH THE WEAK AND INDIGENT

QUR'AN

١. ﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
وَالْيَتَامَى وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ
عَلِيمٌ﴾

1. *«They ask you what they should spend (in the way of Allah). Say: 'Whatever wealth you spend (is right), but the deserving ones are your parents and close relatives and orphans and the needy and the wayfarers. And whatever good you do, Allah indeed knows it full well.'»¹*

٢. ﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَقَةِ
قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِنَ
اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

2. *«Indeed, alms (Zakāt) are meant for the poor and the indigent, and those who are deployed to collect charities and those in whose hearts the inculcation of love for*

¹ Qur'an, 2:215.

Islam is aimed at. And, (moreover, spending Zakāt for the) freeing of human lives (from the yoke of slavery) and removing the burden of those who are to pay debt and (those who toil hard) in the cause of Allah and the wayfarers (is true). This (all) has been prescribed by Allah, and Allah is All-Knowing, Most Wise.﴾¹

۳. ﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْدينِ ۖ فَذَلِكَ الَّذِي يَدْعُ الْايتِمَ وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ﴾

3. *«Have you seen him who denies the Dīn (Religion)? So he is the one who pushes away the orphan (i.e., rejects the needs of the orphans and deprives them of their right), And does not promote the cause of feeding the poor (i.e., does not strive to end the economic exploitation of the poor and the needy).﴾²*

HADITH

۱۰۶/۳۰۷. عَنْ أَبِي هُرَيْرَةَ ۖ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا أَمَّ أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ وَالضَّعِيفَ وَالْمَرِيضَ فَإِذَا صَلَّى وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ. مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

307/106. According to Abū Hurayra ۖ:

“The Prophet ﷺ said: ‘When any one of you leads the people in prayer, he should be brief in prayer, for among them are the young and the elderly, the weak and the sick. But when one of you prays by himself, he may pray (and prolong) as he likes.’”³

¹ Ibid., 9:60.

² Ibid., 107:1-3.

³ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:248 §671. •Muslim in *al-Ṣaḥīḥ*, 1:341 §467. •Aḥmad b. anbal in *al-Musnad*, 2:486 §10311. •al-Tirmidhī in *al-Sunan*, 1:461 §236. •al-Nasā’ī in *al-Sunan*, 2:94 §823. •Abū Dāwūd in *al-Sunan*, 1:211 §794. •Mālik in *al-Muwattā’*, 1:134 §301.

Agreed upon by al-Bukhārī and Muslim (the wording is his).

١٠٧/٣٠٨. وَفِي رِوَايَةٍ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رضي الله عنه قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، لَا أَكَادُ أَذْرِكُ الصَّلَاةَ مِمَّا يُطَوِّلُ بِنَا فُلَانٌ، فَمَا رَأَيْتُ النَّبِيَّ ﷺ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْ يَوْمِئِذٍ، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّكُمْ مُنْفَرُونَ، فَمَنْ صَلَّى بِالنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الْمَرِيضَ وَالضَّعِيفَ وَذَا الْحَاجَةِ. مُتَّفَقٌ عَلَيْهِ.

308/107. According to Abū Mas‘ūd al-Anṣārī رضي الله عنه:

“Once a man submitted: ‘O Messenger of Allah ﷺ! I may not attend the (compulsory congregational) prayer because So-and-so (the imam) prolongs the prayer (when he leads us in it).’ Ibn Mas‘ūd added: ‘I never saw the Prophet more angry in giving advice than he was on that day.’ The Prophet said, ‘O people! You abhor others from *Dīn*, whoever amongst you leads the people in prayer must shorten it because among them there are the sick, the weak, and the needy (having some jobs to do).’”¹

Agreed upon by al-Bukhārī and Muslim.

١٠٨/٣٠٩. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ، فَقَالُوا: يَا نَبِيَّ اللَّهِ، فَمَنْ لَمْ يَجِدْ؟ قَالَ: يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ. قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ، قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: فَلْيَعْمَلْ بِالْمَعْرُوفِ وَلْيُمْسِكْ عَنِ الشَّرِّ فَإِنَّهَا لَهُ صَدَقَةٌ. مُتَّفَقٌ عَلَيْهِ.

309/108. According to Abū Mūsa al-Ash‘arī رضي الله عنه:

¹ Set forth by •al-Bukhārī in *al-Shāḥīḥ*, 1:46 §90 & 6:2617 §6740. •Muslim in *al-Shāḥīḥ*, 1:340 §466. •Aḥmad b. anbal in *al-Musnad*, 4:217 §17939. •al-Tabarānī in *al-Mu‘jam al-Kabīr*, 17:208 §561.

“The Prophet ﷺ said, ‘Charitable donation (*ṣadaqa*) is incumbent on every Muslim.’ They (the people) submitted, ‘O Messenger of Allah ﷺ! If one has nothing (for charitable donation)?’ He said, ‘He should work with his hands so that he may benefit himself and donate to charity.’ They submitted, ‘If he cannot do it?’ He said, ‘Then he should help the oppressed and the needy.’ They submitted, ‘If he could not do it either?’ He said, ‘Then he should enjoin what is good and refrain from evil, for that will be considered as a charitable donation.’”¹

Agreed upon by al-Bukhārī and Muslim.

١٠٩/٣١٠. عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ وَلِيَ مِنْ أَمْرِ النَّاسِ شَيْئًا فَاحْتَجَبَ عَنْ أُولَى الضَّعْفَةِ وَالْحَاجَةِ احْتَجَبَ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ. رَوَاهُ أَحْمَدُ وَابْنُ الْجَعْدِ.

310/109. According to Mu‘ādh رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘Allah Most High will withdraw Himself (or prevent him for beholding His Countenance) from he who was appointed as a guardian (ruler) over people’s affair, and he estranged himself from the needy and weak (so that he does not have to provide for them).’”²

Reported by Aḥmad and Ibn al-Ja’d.

١١٠/٣١١. وَفِي رِوَايَةٍ عَنْ أَبِي مَرْيَمَ الْأَزْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ وَلَّاهُ اللَّهُ شَيْئًا مِنْ أَمْرِ الْمُسْلِمِينَ فَاحْتَجَبَ دُونَ حَاجَتِهِمْ وَخَلَّتْهُمْ وَفَقَّرَهُمَ احْتَجَبَ اللَّهُ عَنْهُ دُونَ حَاجَتِهِ وَخَلَّتْهُ وَفَقَّرَهُ.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:524 §1376. •Muslim in *al-Ṣaḥīḥ*, 6:699 §1008. •Aḥmad b. anbal in *al-Musnad*, 4:395 §19549. •al-Nasā’ī in *al-Sunan*, 5:64 §2538. •al-Dārimī in *al-Sunan*, 2:399 §2747. •Ibn Abī Shayba in *al-Muṣannaf*, 5:336 §26649. •al-Bazzār in *al-Musnad*, 8:102 §3100. •al-Ṭayālīsī in *al-Musnad*, 1:67 §495.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:238 §22129. •Ibn al-Ja’d in *al-Musnad*, 1:336 §2309.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالْحَاكِمُ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ
صَحِيحُ الْإِسْنَادِ.

311/110. Abū Maryam al-Azdī رحمته الله narrated:

“I heard the Messenger of Allah ﷺ say: ‘If Allah puts anyone in the position of authority over the affairs of the Muslims, and he secludes himself (from them), not fulfilling their needs and poverty, then Allah will keep Himself away from him in his needs and poverty.’”¹

Reported by Abū Dāwūd, al-Tirmidhī and al- ākim. According to al- ākim, “Its chains are authentic.”

١١١/٣١٢. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَحِبُّوا الْفُقَرَاءَ
وَجَالِسُوهُمْ.

رَوَاهُ الْحَاكِمُ. وَقَالَ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ.

312/111. According to Abū Hurayra رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Love the poor and sit with them.’”²

Reported by al- ākim and he said: “Its chains are authentic.”

¹ Set forth by •Abū Dāwūd in *al-Sunan*, 3:135 §2948. •al-Tirmidhī in *al-Sunan*, 3:619 §1332. •al- ākim in *al-Mustadrak*, 4:105 §7027. •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 2:311 §1404. •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:21 §7385. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:124 §3341. •al-Nawawī in *Riṣāḍ al-Ṣāliḥīn*, 1:140 •658.

² Set forth by •al- ākim in *al-Mustadrak*, 4:368 §7947. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 4:67 §4827.

التَّعَامُلُ مَعَ الْخُدَّامِ وَالْعَامِلِينَ بِالْبَرِّ وَالْمَلَأْطَفَةِ

SECTION 13

EXCELLENT CONDUCT AND COMPASSION WITH SLAVES AND WORKERS

QUR'AN

١. ﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

- i. *«Righteousness is not merely that you turn your faces to the east or the west. But true righteousness is that a person believes in Allah, the Last Day, the angels, the Book (revealed by Allah) and the Messengers. Driven by love for Allah, he spends (his) wealth on the kindred, the orphans, the needy, the wayfarers and those who ask and in (liberating slaves') necks, and establishes Prayer and pays Zakāt (the Alms-due). And when they make a promise, they fulfil it and are steadfast in hardship (i.e., poverty) and suffering (i.e., ailment) and at the time of fierce fighting (i.e., jihad). It is these who are truthful and it is these who*

are righteous.﴾¹

٢. ﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

2. *Indeed, alms (Zakāt) are meant for the poor and the indigent, and those who are deployed to collect charities and those in whose hearts the inculcation of love for Islam is aimed at. And, (moreover, spending Zakāt for the) freeing of human lives (from the yoke of slavery) and removing the burden of those who are to pay debt and (those who toil hard) in the cause of Allah and the wayfarers (is true). This (all) has been prescribed by Allah, and Allah is All-Knowing, Most Wise.﴾²*

٣. ﴿وَالْبَدَنَ جَعَلْنَاهَا لَكُم مِّنْ شَعِيرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَأَذْكُرُوا أَسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

3. *And We have made for you bigger sacrificial animals (i.e., camels and cows, etc.) from amongst the signs of Allah. There is good in them for you. So line (them) up and (after lancing at the time of their slaughter) invoke the Name of Allah over them. Then, when they fall down on their sides, eat of it and (also) feed those who are sitting contented as well as the (needy) who beg. We have, this way, subjected them to you so that you may give thanks.﴾³*

¹ Qur'ān, 2:177.

² Ibid., 9:60.

³ Ibid., 22:36.

HADITH

١١٢/٣١٣. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ فَمَا قَالَ لِي أَفٌّ وَلَا لِمَ صَنَعْتَ؟ وَلَا أَلَا صَنَعْتَ.
مُتَّفَقٌ عَلَيْهِ.

313/112. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ:

“I was in the service of the Prophet ﷺ for ten years, and he never said to me, ‘Ugh! (grunting exclamation expressing disgust),’ and never blamed me by saying, ‘Why did you do so,’ or ‘why did you not do so?’”¹

Agreed upon by al-Bukhārī and Muslim.

١١٣/٣١٤. وَفِي رِوَايَةٍ عَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ فَمَا أَمَرَنِي بِأَمْرٍ فَتَوَانَيْتُ عَنْهُ أَوْ ضَيَعْتُهُ فَلَا مَنِي، فَإِنْ لَأَمَنِي أَحَدٌ مِنْ أَهْلِ بَيْتِهِ إِلَّا قَالَ: دَعُوهُ فَلَوْ قَدَّرَ أَوْ قَالَ: لَوْ قُضِيَ أَنْ يَكُونَ كَانَ.
رَوَاهُ أَحْمَدُ وَابْنُ أَبِي عَاصِمٍ.

314/113. In another narration, Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ related:

“I was in the service of the Prophet ﷺ for ten years. When he commanded me to do any work and I could not do it or I messed up the work, he would never reprimand me, and when someone from the household reprimanded me, he would say: ‘Leave him, for it is in destiny,’ or say: ‘If it would have been fated, it would have happened.’”²

Reported by Aḥmad and Ibn Abī ‘Āṣim.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2245 §5691. •Muslim in *al-Ṣaḥīḥ*, 4:1804 §2309. •Aḥmad b. anbal in *al-Musnad*, 3:265. •al-Tirmidhī in *al-Sunan*, 4:368 §2015. •Ibn ibbān in *al-Ṣaḥīḥ*, 7:152 §2893. •Abū Ya‘lā in *al-Musnad*, 6:104 §3367.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:231 §13442. •Ibn Abī ‘Āṣim in *al-Sunna*, 1:157 §355. •Ibn ‘Asākir in *Tārīkh Madīna Damishq*, 50:65.

١١٤/٣١٥. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: إِخْوَانُكُمْ خَوَلُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ. فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ وَلَا تَكْلِفُوهُمْ مَا يَغْلِبُهُمْ فَإِنْ كَلَفْتُمُوهُمْ فَاعَيْنُوهُمْ. مُتَّفَقٌ عَلَيْهِ.

315/114. According to Abū Dhar al-Ghifārī رضي الله عنه:

“The Holy Prophet ﷺ said to me: ‘Your slaves are your brethren too upon whom Allah Most High has given you authority. So, if one has one’s brother under one’s control, one should feed him the same what one eats and clothe them the same what one clothes himself. You should not overburden them with what they cannot bear, and if you do give them responsibility, then help them (in their hard job).’”¹

Reported by al-Bukhārī and Muslim.

١١٥/٣١٦. عَنْ أَبِي الْيَسْرِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: قَالَ: ... أَطْعَمُوهُمْ مِمَّا تَأْكُلُونَ، وَالْبَسُوهُمْ مِمَّا تَلْبَسُونَ، وَكَانَ أَنْ أُعْطِيَتهُ مِنْ مَتَاعِ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ أَنْ يَأْخُذَ مِنْ حَسَنَاتِي يَوْمَ الْقِيَامَةِ. رَوَاهُ مُسْلِمٌ وَابْنُ خَرِيفٍ فِي الْأَدَبِ.

316/115. Abū al-Yasar رضي الله عنه narrated that the Holy Prophet ﷺ said:

“Feed your slave what you eat, clothe them the same you clothe yourself. Giving him the worldly things is much easier for me than for him (the slave) to take away my good deeds on the Day of Resurrection.”²

¹ Set forth by •al-Bukhārī in *al-Shāḥih*, 1:20 §30, & 2:899 §2407. •Muslim in *al-Shāḥih*, 3:1283 §1661. •al-Bazzār in *al-Musnad*, 9:402 §3996. •Abū ‘Awāna in *al-Musnad*, 4:73 §6072.

² Set forth by •Muslim in *al-Shāḥih*, 4:2303 §3007. •al-Bukhārī in *al-Adab al-Mufrad*, 75 §187. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 19:169 §379. •al-Qudā‘ī in *Musnad al-Shihāb*, 1:283 §462. •al-Ṭahāwī in *Sharḥ al-Āthār*, 4:356.

Reported by Muslim and al-Bukhārī in *al-Adab al-Mufrad*.

١١٦/٣١٧. وفي رواية: عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ، وَلَا يُكَلَّفُ مِنَ الْعَمَلِ إِلَّا مَا يُطِيقُ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَمَالِكٌ وَالشَّافِعِيُّ.

317/116. In one tradition, Abū Hurayra رضي الله عنه reported:

“The Messenger of Allah ﷺ said: ‘Food and clothing is the right of a slave (upon the owner) and he is not to be forced to do the work he may not have the strength to perform.’”¹

Reported by Muslim, Aḥmad, Mālik and Shāfi‘ī.

١١٧/٣١٨. وفي رواية: عَنْ سَلَامِ بْنِ عَمْرٍو عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ: أَرْقَاؤُكُمْ إِخْوَانُكُمْ، فَأَحْسِنُوا إِلَيْهِمْ، (وفي رواية: أَوْ فَاصِلِحُوا إِلَيْهِمْ) وَاسْتَعِينُوهُمْ عَلَى مَا غَلَبَكُمْ، وَأَعِينُوهُمْ عَلَى مَا غَلَبُوا.
رَوَاهُ أَحْمَدُ وَالبُخَارِيُّ فِي الْأَدَبِ وَأَبُو يَعْلَى.

318/117. In one tradition, Sallām b. ‘Amr رضي الله عنه reported from a Companion that the Prophet ﷺ said:

“Your slaves are your brethren. Treat them well. (In another tradition: treat them better). And what is difficult for you, get their help, and what is difficult for them, assist them (in work).”²

Reported by Aḥmad, al-Bukhārī in *al-Adab al-Mufrad* and Abū Ya‘lā.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1284 §1662. •Aḥmad b. anbal in *al-Musnad*, 2:247 §7358. •Mālik in *al-Muwattā‘*, 2:980 §1769. •al-Shāfi‘ī in *al-Musnad*, 1:305. •Abd al-Razzāq in *al-Muṣannaf*, 9:448 §17967.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:58, 371 §20600, 23196. •al-Bukhārī in *al-Adab al-Mufrad*, p. 76 §190. •Abū Ya‘lā in *al-Musnad*, 2:221 §920.

١١٨/٣١٩. وفي رواية: عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلْمَمْلُوكُ أَخُوكَ، فَإِذَا صَنَعَ لَكَ طَعَامًا فَأَجْلِسْهُ مَعَكَ، فَإِنْ أَبَى فَأَطْعِمْهُ، وَلَا تَضْرِبُوا وُجُوهَهُمْ. رَوَاهُ أَحْمَدُ وَالطَّيَالِسِيُّ وَاللَّفْظُ لَهُ وَالْبَيْهَقِيُّ بِإِسْنَادٍ حَسَنِ.

319/118. In one tradition, Abū Hurayra رضي الله عنه narrated:

“The Messenger of Allah ﷺ said: ‘The slave is also your brother. When he prepares food for you, then have him sit with you. If he refuses to sit by you, then still you should feed him and never strike their face (if they make any error).’”¹

Reported by Ahmad, al-Ṭayālīsī (the wording is his) and al-Bayhaqī with authentic chains.

١١٩/٣٢٠. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَأَمِنَ بِمُحَمَّدٍ ﷺ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوْلَاهُ، وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا فَلَهُ أَجْرَانِ. مُتَّفَقٌ عَلَيْهِ.

320/119. According to Abū Mūsā al-Ash‘arī رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Three persons will have a double reward: (1) A person from the people of the scriptures who believed in his Prophet (Jesus or Moses) and then believed in the Prophet Muhammad ﷺ (i.e., has embraced Islam). (2) A slave who discharges his duties to Allah and his master. (3) A master of a woman-slave who teaches her good manners and educates her in the best possible way and sets her free and then marries her.’”²

¹ Set forth by •Ahmad b. anbal in *al-Musnad*, 2:505 §10574. •al-Ṭayālīsī in *al-Musnad*, 1:312 §2369. •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:373 §8567.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:48 §97 & *al-Adab al-Mufrad*, p. 80 §203. •Muslim in *al-Ṣaḥīḥ*, 1:134 §154. •Ahmad b. anbal in *al-Musnad*, 4:395 §19550. •al-Tirmidhī in *al-Sunan*, 3:424 §1116. •al-Nasā’ī in *al-Sunan*,

Agreed upon by al-Bukhārī and Muslim.

١٢٠/٣٢١. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: إِنْ كَانَتْ الْأَمَةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ لَتَأْخُذَ بِيَدِ رَسُولِ اللَّهِ ﷺ فَتَنْطَلِقَ بِهِ حَيْثُ شَاءَتْ.
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

321/120. Anas b. Mālik said رضي الله عنه:

“Any of the female slaves of Medina could take hold of the hand of Allah’s Messenger ﷺ and take him wherever she wished (to solve any of her problems).”¹

Reported by al-Bukhari and Ahmad.

١٢١/٣٢٢. وفي رواية: عَنْ أُمِّ سَلَمَةَ رضي الله عنها قَالَتْ: كَانَ مِنْ آخِرِ وَصِيَّةِ رَسُولِ اللَّهِ ﷺ: الصَّلَاةُ الصَّلَاةُ، وَمَا مَلَكَتْ أَيْمَانُكُمْ، حَتَّى جَعَلَ نَبِيُّ اللَّهِ ﷺ يُلْجَلِجُهَا فِي صَدْرِهِ وَمَا يَفِيضُ بِهَا لِسَانُهُ.
رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَه.

322/121. In one tradition, Umm Salama رضي الله عنها narrated that this was also there in the last will of the Messenger of Allah ﷺ:

“Prayer, prayer and what you own (about that I advise you to treat them well). He kept saying this until it continued on his tongue (and due to weakness) he then repeated that in his heart.”²

Reported by Ahmad, al-Nasā’ī and Ibn Mājah.

6:115 §3344. •Ibn Mājah in *al-Sunan*, 1:629 §1956.

¹ Set forth by •al-Bukhārī in *al-Sahīh*, 5:2255 §5724. •Ahmad b. anbal in *al-Musnad*, 3:98 §11960. •Abū Nu‘aym in *ilyat al-Awliyā’*, 7:202. •al-Nawawī in *Riyāq al-Ṣālihīn*, 171 §171.

² Set forth by •Ahmad b. anbal in 6:290 §26526. •al-Nasā’ī in *al-Sunan al-Kubrā*, 4:259 §7100. •Ibn Mājah in *al-Sunan*, 1:519 §1625. •Abū Ya‘lā in *al-Musnad*, 12:414 §6979. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 23:379 §897.

١٢٢/٣٢٣. عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رضي الله عنه قَالَ: كُنْتُ أَضْرِبُ غُلَامًا لِي بِالسَّوْطِ فَسَمِعْتُ صَوْتًا مِنْ خَلْفِي: اْعْلَمْ أَبَا مَسْعُودٍ. فَلَمْ أَفْهَمْ الصَّوْتَ مِنَ الْغَضَبِ، قَالَ: فَلَمَّا دَنَا مِنِّي إِذَا هُوَ رَسُولُ اللَّهِ ﷺ، فَإِذَا هُوَ يَقُولُ: اْعْلَمْ أَبَا مَسْعُودٍ، اْعْلَمْ أَبَا مَسْعُودٍ، قَالَ: فَالْقَيْتُ السَّوْطَ مِنْ يَدِي، فَقَالَ: اْعْلَمْ أَبَا مَسْعُودٍ، أَنَّ اللَّهَ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَى هَذَا الْغُلَامِ، قَالَ: فَقُلْتُ: لَا أَضْرِبُ مَمْلُوكًا بَعْدَهُ أَبَدًا. رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

323/122. Abū Mas‘ūd al-Badrī رضي الله عنه reported:

“I was beating my slave with a whip when I heard a voice behind me: ‘O Abū Mas‘ūd! Understand this!’ But I did not recognize the voice due to intense anger.” He (Abū Mas‘ūd) reported: “As he came near me (I found) that he was the Messenger of Allah ﷺ and he was saying: ‘O Abū Mas‘ūd! Understand this! O Abū Mas‘ūd! Understand this!’” He (Abū Mas‘ūd) said: “I threw the whip from my hand. Thereupon he (the Prophet) said: ‘O Abū Mas‘ūd! Understand this! Verily, Allah has more dominance upon you than you have upon your slave.’ I (then) said: ‘I would never strike any servant in the future.’”¹

Reported by Muslim, Abū Dāwūd and al-Tirmidhī.

١٢٣/٣٢٤. وَفِي رَوَايَةِ أَبِي دَاوُدَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، هُوَ حُرٌّ لَوْجِهَ اللَّهِ تَعَالَى. قَالَ: أَمَّا إِنَّكَ لَوْ لَمْ تَفْعَلْ لَلْفَحْتِكَ النَّارُ أَوْ لَمَسَّتْكَ النَّارُ.

324/123. In a tradition of Abū Dāwūd رضي الله عنه: (Abū Mas‘ūd reported:)

“I submitted: ‘O Messenger of Allah ﷺ! He is free for Allah’s sake.’ He said: ‘If you had not done it, the fire would have clung to you, or the fire would have rolled up on to you.’”

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1281 §1659. •Abū Dāwūd in *al-Sunan*, 4:340 §5159. •al-Tirmidhī in *al-Sunan*, 4:335 §1948. •Abd al-Razzāq in *al-Muṣannaf*, 9:439, 446 §17933, 17959. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 17:245 §684.

١٢٤/٣٢٥. عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: عَجَلَ شَيْخٌ فَلَطَمَ خَادِمًا لَهُ، فَقَالَ لَهُ سُوَيْدُ بْنُ مُقَرَّرٍ رضي الله عنه: عَجَزَ عَلَيْكَ إِلَّا خُرُّ وَجْهَهَا، لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مِنْ بَنِي مُقَرَّرٍ. مَا لَنَا خَادِمٌ إِلَّا وَاحِدَةٌ، لَطَمَهَا أَصْغَرْنَا، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُعْتِقَهَا.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ.

325/124. Hilāl b. Yasāf رضي الله عنه reported that a person got angry and slapped his slave-girl. Thereupon Suwayd b. Muqarrin رضي الله عنه said to him:

“Did you not find any other place (to slap) besides her face? I was one of the seven sons of Muqarrin, and we had but only one slave-girl. The youngest of us slapped her, and Allah’s Messenger ﷺ commanded us to set her free.”¹

Reported by Muslim, Aḥmad, Abū Dāwūd, al-Tirmidhī and al-Nasā’ī.

١٢٥/٣٢٦. وفي رواية: عَنِ ابْنِ عُمَرَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ لَطَمَ مَمْلُوكَهُ أَوْ ضَرَبَهُ فَكَفَّارَتُهُ أَنْ يُعْتِقَهُ.
رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ.

326/125. According to ‘Abd Allah b. ‘Umar رضي الله عنه:

“I heard Allah’s Messenger ﷺ say: ‘He who slaps his slave or beats him, his expiation is setting the slave free.’”²

Reported by Muslim and Abū Dāwūd.

١٢٦/٣٢٧. وفي رواية عَنْ عَمَّارِ بْنِ يَاسِرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ رَجُلٍ يَضْرِبُ عَبْدًا لَهُ إِلَّا أُفِيدَ مِنْهُ يَوْمَ الْقِيَامَةِ.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1279 §1658. •Aḥmad b. anbal in *al-Musnad*, 5:444 §23793. •al-Tirmidhī in *al-Sunan*, 4:114 §1542. •Abū Dāwūd in *al-Sunan*, 4:342 §5166. •al-Nasā’ī in *al-Sunan al-Kubrā*, 3:194 §5013.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1279 §1657. •Abū Dāwūd in *al-Sunan*, 4:342 §5168. •Abū ‘Awāna in *al-Musnad*, 4:68 §6055.

رَوَاهُ الْبَزَّازُ وَأَبُو نُعَيْمٍ. وَقَالَ الْمُنْذِرِيُّ: رَوَاهُ الطَّبْرَانِيُّ وَرَوَاتُهُ ثِقَاتٌ،
وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ الْبَزَّازُ وَرِجَالُهُ ثِقَاتٌ.

327/126. In one tradition, ‘Ammār b. Yāsir ؓ narrated that the Messenger of Allah ﷺ said:

“Whoever beats his slave shall be held accountable on the Day of Rising.”¹

Reported by al-Bazzār and Abū Nu‘aym. According to al-Mundhirī: “al-Ṭabarānī reported it and its sources are reliable. According to al-Haythamī: “Al-Bazzār reported it and its sources are reliable.”

١٢٧/٣٢٨. عَنْ أَنَسِ بْنِ مَالِكٍ ؓ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْغَدَاةَ جَاءَ خَدَمَ الْمَدِينَةِ بِأَنِيَّتِهِمْ فِيهَا الْمَاءُ فَمَا يُؤْتَى بِإِنَاءٍ إِلَّا غَمَسَ يَدَهُ فِيهَا فَرُبَّمَا جَاءُوهُ فِي الْغَدَاةِ الْبَارِدَةِ فَيَغْمِسُ يَدَهُ فِيهَا.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ حُمَيْدٍ.

328/127. Anas b. Mālik ؓ reported:

“When Allah’s Messenger ﷺ would complete his dawn prayer, the servants of Medina used to come with utensils filled with water, and no utensil was brought in which he did not dip his hand (to bequeath blessing for them). Sometimes they came in the morning in the (cold) winter and he would still dip his hand in it.”²

Reported by Muslim, Aḥmad and Ibn Humayd.

١٢٨/٣٢٩. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ؓ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ

¹ Set forth by •al-Bazzār in *al-Musnad*, 4:237 §1399. •Abū Nu‘aym in *ilyat al-Awliyā*, 4:378. •al-Mundhirī in *al-Targhī wa al-Tarhīb*, 3:148 §3441. •al-Haythamī in *Majma‘ al-Zawā‘id*, 10:353.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1812 §2324. •Aḥmad b. anbal in *al-Musnad*, 3:137 §12424. •Abd b. umayd in *al-Musnad*, 1:380 §1274. •al-Bayhaqī in *Shu‘ab al-Imān*, 2:154 §1429.

الله، كَمْ أَعْفُو عَنِ الْخَادِمِ؟ فَصَمَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، كَمْ أَعْفُو عَنِ الْخَادِمِ؟ فَقَالَ: كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

329/128. According to ‘Abd Allah b. ‘Umar ؓ:

“A man came to the Prophet ﷺ and submitted: ‘O Messenger of Allah ﷺ! How often shall I forgive a servant?’ He kept silence, so the man repeated: ‘O Messenger of Allah ﷺ! How often shall I forgive a servant?’ He said: ‘Seventy times daily.’”¹

Reported by Aḥmad, Abū Dāwūd and al-Tirmidhī. According to al-Tirmidhī, “This is a fine authentic tradition.”

١٢٩/٣٣٠. عَنْ عَمْرِو بْنِ حُرَيْثٍ ؓ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا خَفَّفْتَ عَنْ خَادِمِكَ مِنْ عَمَلِهِ كَانَ لَكَ أَجْرًا فِي مَوَازِينِكَ. رَوَاهُ ابْنُ جَبَّانَ وَأَبُو يَعْلَى وَابْنُ حُمَيْدٍ.

330/129. ‘Amr b. Hurayth ؓ narrated that the Messenger of Allah ﷺ said:

“You will be credited on the balance of your account with as much as you will lessen the responsibilities of your slave.”²

Reported by Ibn ‘Abbān, Abū Ya‘lā and Ibn Humayd.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:111 §5899. •Abū Dāwūd in *al-Sunan*, 4:341 §5164. •al-Tirmidhī in *al-Sunan*, 4:336 §1949. •Abū Ya‘lā in *al-Musnad*, 10:133 §5760. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:151 §3458.

² Set forth by •Ibn ‘Abbān in *al-Ṣaḥīḥ*, 10:153 §4314. •Abū Ya‘lā in *al-Musnad*, 3:50 §1472. •‘Abd b. umayd in *al-Musnad*, 1:119 §284. •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:378 §8589. •al-Haythamī in *Muwārid al-Zamān*, 1:293 §1204.

الْفَصْلُ الرَّابِعُ عَشَرَ

التَّعَامُلُ مَعَ الْعَصَاةِ وَالْمُذْنِبِينَ بِالْبِرِّ وَالْمَلَأُطْفَةِ وَالْإِحْسَانِ

SECTION 14

EXCELLENT CONDUCT AND COMPASSION WITH
THE GUILTY AND SINNERS

QUR'ĀN

١. ﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ ٣٣﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُتُمِينَ الْغَيْظِ
وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ٣٤﴾ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً
أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا
اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ٣٥﴾ أُولَٰئِكَ جَزَاءُ هُم مَّغْفِرَةٌ
مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ
الْعَامِلِينَ ﴿

1. *﴿And advance fast towards forgiveness from your Lord and Paradise whose vastness encompasses the heavens and the earth (and) which has been prepared for the pious. They are the ones who spend in the cause of Allah whether they are affluent or indigent (in both the conditions), sublimate their anger and tolerate (the faults of the) people; and Allah loves those who are benevolent. And (they) are such people that if they commit some immoral act or wrong themselves, they remember Allah, then seek forgiveness for their sins.﴾*

And who forgives sins except Allah? And they do not deliberately persist in the sinful acts which they committed. It is they whose reward is forgiveness from their Lord and Gardens beneath which rivers flow. They will reside therein permanently. What an excellent reward that is for those who perform righteous acts! ﴿¹

٢. ﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَأَنفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

2. ﴿(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them! Had you been stern and hard-hearted, people would have deserted, scattering away from around you. So pardon them, and pray for their forgiveness, and consult them in (important) matters. But once you make up your mind, then place your trust in Allah. Surely, Allah loves those who trust Him.﴾²

HADITH

١٣٠/٣٣١. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكْتُ، قَالَ: مَا لَكَ؟ قَالَ: وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا؟ قَالَ: لَا. قَالَ: فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟ قَالَ: لَا. فَقَالَ: فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا؟ قَالَ: لَا. قَالَ: فَمَكَثَ النَّبِيُّ ﷺ فَبَيْنَا نَحْنُ عَلَى ذَلِكَ أَتَى النَّبِيَّ ﷺ بَعْرَقٍ فِيهَا تَمْرٌ وَالْعَرَقُ الْمَكْتَلُ. قَالَ: أَبْنِ السَّائِلُ؟ فَقَالَ: أَنَا. قَالَ: خُذْ هَذَا فَتَصَدَّقْ بِهِ، فَقَالَ الرَّجُلُ: أَعَلَى أَفْقَرٍ مِنِّي، يَا رَسُولَ اللَّهِ؟ فَوَاللَّهِ، مَا بَيْنَ لَابَتَيْهَا، يُرِيدُ الْحَرَّتَيْنِ، أَهْلُ بَيْتٍ أَفْقَرُ مِنْ

¹ Qur'ān, 3:133-136.

² Ibid., 3:159.

أَهْلَ بَيْتِي، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ: أَطْعِمَهُ أَهْلَكَ.
مُتَّفَقٌ عَلَيْهِ.

وَقَالَ أَبُو دَاوُدَ: زَادَ الزُّهْرِيُّ: وَإِنَّمَا كَانَ هَذَا رُخْصَةً لَهُ خَاصَّةً فَلَوْ أَنَّ
رَجُلًا فَعَلَ ذَلِكَ الْيَوْمَ لَمْ يَكُنْ لَهُ بُدٌّ مِنَ التَّكْفِيرِ.

331/130. According to Abū Hurayra ؓ:

“While we were sitting with the Prophet ﷺ a man came and said, ‘O Allah’s Messenger ﷺ! I have been destroyed.’ Allah’s Messenger ﷺ asked: ‘What is the matter with you.’ He submitted ‘I had sexual intercourse with my wife while I was fasting.’ Allah’s Messenger ﷺ asked him: ‘Can you afford to free a slave?’ He submitted: ‘No’. Allah’s Messenger ﷺ inquired: ‘Can you fast for two successive months?’ He submitted: ‘No’. The Prophet ﷺ inquired: ‘Can you afford feeding sixty poor people?’ He submitted: ‘No.’ The Prophet ﷺ stayed silent for a while. We were there when a big bag was presented to him (the Prophet) which was full of dates and a measuring cup. He asked, ‘Where is the seeker?’ He submitted: ‘At your service!’. The Prophet said, ‘Take this (basket of dates) and give it in charitable donation (for this is your penitence).’ The man submitted: ‘(Should I give it to a person) poorer than I? By Allah! There is no house between its two mountains (valley of Medina, the illumined), which is poorer than mine.’ The Prophet ﷺ laughed to the point that his premolar teeth became visible, and then he said: ‘Go and feed your family with it (this will be your penitence).’”¹

Agreed upon by al-Bukhārī and Muslim.

According to Abū Dāwūd: “Al-Zuhrī added: ‘This was a special concession for him. If a man commits this act today (breaks his fast), he is liable to atonement as per law.’”

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:684 §1834. •Muslim in *al-Ṣaḥīḥ*, 2:781 §111. •Aḥmad b. anbal in *al-Musnad*, 2:241 §7288 & 6:276 §26402. •al-Tirmidhī in *al-Sunan*, 3:102 §724. •Abū Dāwūd in *al-Sunan*, 2:313 §2390. •Ibn Mājah in *al-Sunan*, 1:534 §1671. •al-Nasā’ī in *al-Sunan al-Kubrā*, 2:212 §3117.

١٣١/٣٣٢. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: جَاءَ أَعْرَابِيٌّ فَبَالَ فِي طَائِفَةِ الْمَسْجِدِ، فَزَجَرَهُ النَّاسُ، فَنَهَاهُمْ النَّبِيُّ ﷺ فَلَمَّا قَضَى بَوْلَهُ أَمَرَ النَّبِيُّ ﷺ بِذَنُوبٍ مِنْ مَاءٍ فَأَهْرِيقَ عَلَيْهِ.
مُتَّفَقٌ عَلَيْهِ.

332/131. According to Anas b. Mālik رضي الله عنه:

“A villager (Bedouin) came and started urinating in a corner of the mosque. The people reprimanded him but the Holy Prophet ﷺ stopped them. When he finished urinating, then the Holy Prophet ﷺ ordered them to bring a bucket of water which was poured over it (the urine).”¹

Agreed upon by al-Bukhārī and Muslim.

١٣٢/٣٣٣. وفي رواية عنه: قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَ أَعْرَابِيٌّ فَقَامَ يَبُولُ فِي الْمَسْجِدِ، فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: مَهْ مَهْ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَزِرْ مَوْهُ، دَعُوهُ، فَتَرَكَوْهُ حَتَّى بَالَ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ دَعَاهُ فَقَالَ لَهُ: إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لَشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَذْرِ. إِنَّمَا هِيَ لِذِكْرِ اللَّهِ ﻋَﻠَﻴْهِ السَّلَامُ، وَالصَّلَاةِ، وَقِرَاءَةِ الْقُرْآنِ، أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ: فَأَمَرَ رَجُلًا مِنَ الْقَوْمِ، فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ فَشَنَّهُ عَلَيْهِ.
رَوَاهُ مُسْلِمٌ وَأَبُو عَوَانَةَ.

333/132. According to Anas b. Mālik رضي الله عنه:

“While we were in the mosque with Allah’s Messenger ﷺ, a Bedouin came and began to urinate in the mosque standing. Some of the Companions of Allah’s Messenger ﷺ said: ‘Stop, stop,’ but the Messenger of Allah ﷺ said: ‘Do not interrupt him urinating; leave

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:89 §219. •Muslim in *al-Ṣaḥīḥ*, 1:236 §284. •al-Shāfi‘ī in *al-Musnad*, 1:20.

him to urinate.' The Companions left him until he was relieved of it (urinating), and then Allah's Messenger ﷺ called him and advised him: 'These mosques are not the places for urine and other filth. These are for the remembrance of Allah, prayer and the recitation of the Qur'an (or what Allah's Messenger ﷺ said).' Then he ordered one of the Companions, who then brought a bucket of water and poured it over the urine."¹

Reported by Muslim and Abū 'Awāna.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 1:236 §285. •Abū 'Awāna in *al-Musnad*, 1:182 §567. •al-Bayhaqī in *al-Sunan al-Kubrā*, 2:412 §3945.

إِحْتِرَامُ الْجَنَائِزِ

SECTION 15

HONOURING THE FUNERAL

QUR'AN

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾

«And We have indeed honoured the children of Adam and provided them with (means of transport) over the land and in the sea (i.e., in the cities, deserts, rivers and oceans) and bestowed upon them sustenance out of clean and pure things. And We have exalted them above most of Our creation by conferring on them superiority.»¹

HADITH

١٣٣/٣٣٤. عَنْ عَامِرِ بْنِ رَبِيعَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا رَأَى أَحَدُكُمْ جَنَازَةً،
فَإِنْ لَمْ يَكُنْ مَاشِيًا مَعَهَا، فَلْيَقُمْ حَتَّى يُخَلِّفَهَا، أَوْ تُخَلِّفَهُ أَوْ تُوَضَّعَ مِنْ قَبْلِ أَنْ
تُخَلِّفَهُ.

مُتَّفَقٌ عَلَيْهِ.

334/133. According to 'Āmir b. Rabī'a رضي الله عنه:

¹ Qur'an, 17:70.

“The Prophet ﷺ said: ‘If anyone among you catches sight of the bier (the funeral procession), and if he is not following it, then he must stand up (in its honour) until it passes ahead or behind him or it is laid to rest before passing forward.’”¹

Agreed upon by al-Bukhārī and Muslim.

١٣٤/٣٣٥. وفي رواية: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا، فَمَنْ تَبِعَهَا فَلَا يَقْعُدْ حَتَّى تُوَضَعَ. مُتَّفَقٌ عَلَيْهِ.

335/134. According to Abū Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ:

“The Prophet ﷺ said: ‘If you catch sight of the bier (the funeral procession), you must stand up, and if someone follows it, he must not sit down until it is laid to rest.’”²

Agreed upon by al-Bukhārī and Muslim.

١٣٥/٣٣٦. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّتْ بِنَا جَنَازَةٌ فَقَامَ لَهَا النَّبِيُّ ﷺ وَقُمْنَا لَهُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّهَا جَنَازَةُ يَهُودِيٍّ. قَالَ: إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا. مُتَّفَقٌ عَلَيْهِ.

336/135. According to Jabir b. ‘Abd Allah رَضِيَ اللَّهُ عَنْهُ:

“A funeral procession passed in front of us and the Prophet ﷺ stood up and we too stood up. We said, ‘O Allah’s Messenger ﷺ! This is the funeral procession of a Jew.’ He said: ‘If you catch sight of the bier (the funeral procession), you must stand up.’”³

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:441 §1246. •Muslim in *al-Shaḥīḥ*, 2:660 §958. •al-Ṭabarānī in *al-Mu‘jam al-Awsaṭ*, 1:123 §391.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:441 §1248. •Muslim in *al-Shaḥīḥ*, 2:660 §959. •Aḥmad b. Ḥanbal in *al-Musnad*, 3:25 §11211. •al-Nasā’ī in *al-Sunan*, 4:43 §1914.

³ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:441 §1249. •Muslim in *al-Shaḥīḥ*, 2:660 §960. •Aḥmad b. anbal in *al-Musnad*, 3:319 §14467. •al-Nasā’ī in *al-Sunan*,

Agreed upon by al-Bukhārī and Muslim.

١٣٦/٣٣٧. وفي رواية: عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى رضي الله عنه قَالَ: كَانَ سَهْلُ بْنُ حُنَيْفٍ وَفَيْسُ بْنُ سَعْدٍ رضي الله عنه قَاعِدَيْنِ بِالْقَادِسِيَّةِ، فَمَرُّوا عَلَيْهِمَا بِجَنَازَةٍ، فَقَامَا، فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الْأَرْضِ أَى مِنْ أَهْلِ الذِّمَّةِ. فَقَالَا: إِنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّتْ بِهِ جَنَازَةٌ، فَقَامَ، فَقِيلَ لَهُ: إِنَّهَا جَنَازَةُ يَهُودِيٍّ، فَقَالَ أَلَيْسَتْ نَفْسًا؟
مُتَّفَقٌ عَلَيْهِ.

337/136. According to ‘Abd al-Raḥmān b. Abī Layla رضي الله عنه:

“Sahl b. unayf and Qays b. Sa’d رضي الله عنه were sitting in the city of al-Qādisiyya. A funeral procession passed in front of them and they both stood up. They were told that the funeral procession was of one of the inhabitants of the land (i.e., of a non-believer). They both said: ‘(Once) a funeral procession passed in front of the Prophet صلى الله عليه وسلم and he stood up. When he was told that it was the funeral of a Jew, he said, ‘Is it not a human) being?’”¹

Agreed upon by al-Bukhārī and Muslim.

4:45 §1922, & *al-Sunan al-Kubrā*, 1:626 §2049.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:441 §1250. •Muslim in *al-Ṣaḥīḥ*, 2:661 §961. •al-Nasā’ī in *al-Sunan*, 4:45 §1921 & *al-Sunan al-Kubrā*, 1:626 §2048. •Aḥmad b. anbal in *al-Musnad*, 6:6 §23893. •al-Ṭabarānī in *al-Mu’jam al-Kabīr*, 6:90 §5606. •Ibn Abī Shayba in *al-Muṣannaf*, 3:39 §11918. •Ibn al-Ja’d in *al-Musnad*, 27 §70. •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:27 §6672.